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ACTS 20:28-30—"THE CHURCH OF GOD."

By J. Clyde Turner, D.D., Greensboro, N. C.

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Paul was on his way to Jerusalem, returning from his third and last missionary journey. The boat on which he had taken passage stopped at Miletus. Ephesus, where Paul had labored for more than three years, was not far away, so he sent a message to the elders of the church there, asking them to come down to Miletus for a conference. As soon as they received this message they hastened to Miletus. In a little while the aged apostle and these elders of the Ephesian Church were face to face. Paul briefly reviewed his work in their midst. Then he told them this would probably be the last time they would see him on earth, and he exhorted them to be faithful in the work to which they had been called: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

These are the words which I bring to you on this occasion. And the heart of these verses is found in the 28th verse, "The Church of God". You will bear in mind that Paul was talking about a local church, the church at Ephesus, and he called it "The Church of God". What a high estimate he placed on the local church, the company of believers banded together in the name of Christ! Three things concerning the church are set forth here.

I. *The Pastors of the Church.*

You will notice there was a plurality of pastors. The record does not reveal the number, but there were certainly more than one. The larger churches of to-day are coming back to this New Testament practice in some measure, and are employing a group of workers to lead in the work.

And, in this passage, we find the other names by which the pastors were known. First, they were called "Elders". "And from Miletus he sent to Ephesus and called the elders of the church." In his conference with them Paul called them "Bishops". "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, (or bishops)". There are several suggestions here concerning the pastor of the church.

1. His commission. "Over which the Holy Spirit hath made you overseers." They were divinely called to their work in the church. And so is every true preacher. I have little patience with some of the reasons set forth to-day as to why more men do not enter the ministry. They tell us it is because the salary of the minister is too small, or because the work of the ministry is too circumscribed. The man who stays out of the ministry for these reasons ought to stay out. There is but one reason for one's entering the ministry, and that is because deep down in his soul he hears the call of God. If he does not

hear that call he has no place in the ministry; and if he does hear that call, God pity him if he refuses to accept.

And the Holy Spirit not only has something to do with putting a man into the ministry, but He also has something to do with leading him to the particular church which he is to serve. These men at Ephesus were made overseers of that particular church by the Holy Spirit.

I am persuaded that the average minister is too ready to move from one church to another. Difficulties arise, and he thinks to escape them by moving on to another field. A larger salary is offered, and he hastens to accept it. The Holy Spirit has a will concerning the particular field in which the minister is to serve, and the true minister of God will move or stay as the Holy Spirit directs.

Years ago two young men graduated at the same college. One of them became a minister and the other entered business. In the years that passed they lost sight of each other. Then one day the business man, in a trip through the west, came upon his college friend ministering in a small town. He said to him, "Why, man, you are burying your talents in a place like this. Out in the thick of things, with your abilities, you could accomplish almost anything. If you stay on here, the world will soon forget that you ever lived." His friend smiled and said. "I don't believe God will forget. When I came out to this little frontier town fifteen years ago, I was confident that I was being sent. If I hadn't been, I think I should have gone somewhere else. The salary is small, and I have had a dozen better offers, but I have never heard the order to leave from the One in command."

That is the spirit of the God-called and God-directed minister.

2. His life. "Take heed to yourselves."

Take heed to your bodies which are temples of the Holy Spirit. The best minister, all other things consid-

ered, is the minister who is physically fit. Many have crippled their power and cut short their years of usefulness by disregarding the laws of health.

Take heed to your minds. Keep them growing by constant use. The ministry offers a splendid opportunity for a man to become mentally lazy. It is easier to move than it is to study, but usually the man who adopts that course will, sooner or later, find himself without a place to which he can move. There is nothing which will take the place of good, honest study. The dead-line in the ministry is often a dead-line in the brain.

Take heed to your souls. The real power in a minister's life is spiritual power. Without that, his ministry will be a failure. That must ever be supreme in all of his work. He may neglect some other things, but he must not neglect the growth of his spiritual life. His greatest asset is his character. It matters not how many other things he may possess, unless he has a stainless character, an untarnished reputation, the wings of his ministry will be clipped. "Take heed to yourselves." Never were these words more timely than in this day in which we are living. One false step, one indiscretion, can destroy the usefulness of a whole life.

3. His work. "To feed the church of God." The pastor is the shepherd of the flock. Hungry souls are looking to him, and it is his one supreme business to feed them. There are temptations to turn aside to other things, to discuss questions of the day, to present something startling and entertaining. But the pastor's one supreme task is to feed the flock, and for that the Lord will hold him responsible. Listen to His words uttered through his prophet of old, "Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flock?"

The story is told of an old minister named John Welsh. Often on the coldest winter nights he was found lying on

the ground, weeping and wrestling with God. When pressed by his wife for an explanation, he replied: "I have the souls of three thousand to answer for, and I know not how it is with many of them."

The pastor is to feed the church of God.

II. *The Nature of the Church.*

"To feed the church of God which He hath purchased with His own blood." These words proclaim two fundamental truths concerning the church.

1. It is a divine institution. Paul calls it "The Church of God."

It is divine in its origin. It is not a man-made institution. The idea of the church was not conceived in the brains of men, but in the heart of God. The organization of the church, the officers of the church, the ordinances of the church, are divine in their appointment. In the course of history men have taken the church and warped it, and ruined it, by applying to it their own ideas of what a church ought to be, but the New Testament church, which must ever be our model, is divine in its conception and in the laws that govern it. It is the one divine institution of earth. There are other good organizations, but the church is the one and only institution which bears the mark of the divine hand.

It is divine in its ownership. It belongs to God. It does not belong to men, and men have no right to treat it as if it were their church. They are but the stewards of God in managing the affairs of the church and in carrying on its work. God has never relinquished His ownership, He has never turned over His claims to another. Jesus Christ, the head of the church, has never surrendered His place to any man. It is the church of God, to be administered under the laws of God and for the glory of God.

It is divine in its mission. The church of God has one supreme mission on earth, and that is to proclaim the gospel of the Son of God throughout the whole earth. It is God's light-house to send out the rays of gospel light to the ends of the world. It is God's life-saving station through which He reaches out after lost souls. It is God's workshop in which He builds Christian manhood and womanhood. It is God's school in which men and women are to learn the ways of life and grow in the grace and knowledge of the Lord Jesus Christ. Men have sometimes turned the church aside from its holy mission and have made it to serve them in their worldly aims, but the church, as God gave it, has one supreme mission, to carry the everlasting gospel to the ends of the earth, and to lead men and women up to higher planes of Christian life and service.

2. It is a blood-bought company. "The church of God which He hath purchased with His own blood." It is a blood-bought church, and the blood with which it was purchased was the blood of God.

These words bear eloquent testimony to the deity of Jesus Christ. It was Jesus who went to the cross and shed His blood to redeem men from sin, and yet Paul speaks of it as the blood of God. Some have tried to get around this plain declaration of the deity of Christ by substituting the word "Lord", and making the passage read, "The church of the Lord, which He hath purchased with His own blood." And it is true that some of the old manuscripts have that reading, but the two oldest manuscripts of the Scriptures have it just as it is translated in the Authorized Version, "The church of God, which He hath purchased with His own blood." There was deity in the sacrifice of Calvary. Jesus Christ is the eternal Son of God, and Himself very God, or He is no Savior. Mere human blood could never redeem men from sin.

In 1893 Dr. Kerr Boyce Tupper was preaching in New York City. In the congregation that day sat the mayor of the city. At the close of the service he came to the preacher and said, "I am intellectually convinced of the deity of Christ, but it would be a great help to my faith if I could have a declaration from a man like William Gladstone." That afternoon the preacher wrote to Mr. Gladstone, telling him of the man's statement, and assuring him that it was the honest word of a man in Mr. Gladstone's own sphere. Within three weeks the answer came back, "All I think, all I am, all I write, is based on the divinity of Jesus Christ, the central hope of our poor, wayward race." And I am told that these words are inscribed on a memorial to this great man at his old home in Wales.

It was the blood of God that purchased the church. And there is no true church except the blood-bought church. Any organization or institution which is not based on that fundamental truth is no church of God, and has no right to call itself a church. Satan's masterpiece in personality is a hypocrite, one who pretends to be a Christian and is not. And Satan's masterpiece in an institution is a hypocrite church, one that pretends to be a church of God and is not. The mark of a genuine Christian is a blood-mark, and the mark of a genuine church is a blood-mark.

In these words we have the testimony of God as to who are to be members of His church. The church is made up of individuals, and, if the church is to be a blood-bought church, the individuals which make up the church must be blood-bought individuals. There is no place in the church of God for unsaved men and women. They must be clothed in garments which have been washed in the blood of the Lamb.

In that striking parable of the great supper, Jesus told of a king who made a marriage feast for his son. The guests were invited, and the hall was filled. When

the king came in he saw a man who didn't have on a wedding garment, and he went to him and said, "Friend, how camest thou in hither not having a wedding garment?" And the man was speechless. And when our Lord comes into His church and finds a man in its membership who has not been redeemed in the blood of Christ, He puts that same searching question, "Friend, how camest thou in hither not having a wedding garment, a garment washed and made white in the blood of the Lamb?" There has never been a time when we needed to emphasize more the necessity of a blood-bought membership in the church of God.

A young English captain by the name of Hadley Vicars lost his life in the siege of Sebastopol in 1855. Lord Raglan, in a dispatch which he sent to England, bore testimony to the young man's bravery on the field of battle, and to the splendid influence which he had over his men. The secret of his influence is found in an experience which he had three years before. One day while he was waiting in his room for the return of a brother officer, he turned over the leaves of a Bible which was lying on the table. On the open page he read these words, "The blood of Jesus Christ, His Son, cleanseth us from all sin". Those words gripped his soul. Standing there alone in the room, he said, "If this be true, I will henceforth live, by the grace of God, as a man should live who has been redeemed by the blood of Jesus Christ". May that be the solemn vow of every Christian, "If we have been redeemed by the blood of Jesus Christ, may we live as men and women ought to live who have been purchased at so great a price".

III. *The Dangers of the Church.*

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking per-

verse things, to draw disciples after them." There were dangers from without, and dangers from within.

Since the church was the institution which God placed on the earth to carry on His work, it was to be expected that Satan would concentrate all of his forces against it and seek to destroy it. He tried to destroy it from without. He brought against it all of the powers at his command. He tried fire and sword and dungeon. He tried ridicule and reason. But all of these failed. The church prospered in the face of persecution. The blood of the martyrs proved indeed to be the seed of the church. Then, failing in his efforts to destroy the church from without, Satan tried a more subtle plan, he got on the inside and tried to bring about the destruction of the church from within. And in this effort he was far more successful. Every defeat the church of God has ever suffered has been brought about by the foes within the church. And, today, the dangers which threaten the influence and power of the church are within the church. Grievous wolves have entered in, not sparing the flock. I want to mention some of these dangers.

1. Unbelief. For many years infidelity camped on the outside of the church and sought to overthrow it by aiming its weapons of ridicule against it. But these efforts failed. In these latter years infidelity has sneaked into the church and is fighting on the inside. One of the most subtle dangers of the church today is the unbelief in the church.

This unbelief strikes at the very fundamentals of Christianity. It is unbelief as to the person of Jesus Christ. It seeks to take the crown of deity from His brow and set Him before the world as a mere man. It is unbelief as to the work of Jesus Christ. It seeks to remove the cross from its central place in Christianity and do away with all necessity for the atonement which was wrought out through the blood of the Son of God. It is unbelief as to the resurrection of Jesus Christ. It seeks

to explain away the glorious events of that Sunday morning 1900 years ago and leave the church with a dead Christ instead of a living and reigning Lord. It is unbelief as to the words of Jesus Christ. It takes such words of Christ as please it, and casts aside all that displease. It blots out those words of Christ concerning future retribution for those who reject Him and live in sin. Unbelief is one of the dangers confronting the church, unbelief which is on the inside of the church and eating at its very heart.

2. Covetousness. God's Word holds up the sin of covetousness as a dangerous and deadly thing. God warned His people against this sin from the very beginning. When He gave the Ten Commandments from Sinai, He closed the decalogue with these words, "Thou shalt not covet". In the New Testament covetousness is called idolatry. It is put along with such sins as murder, and lying, and adultery. When it crept into the early church, God showed His displeasure by striking Ananias and Sapphira down in death. Covetousness dries up the soul and poisons the life. It is the mother of a great brood of sins.

The Word of God gives us many illustrations of what covetousness will do for a life. It was covetousness that led Lot to choose the plains of the Jordan and lose himself in the sins of Sodom. It was covetousness that brought David down from his high and holy standing before God and made of him an adulterer, a liar, and murderer. It was covetousness that caused Achan to steal the golden wedge and the Babylonian garment, and thus bring disgrace and death upon himself and family. It was covetousness that sent Gehazi after Naaman to ask money of him, and made a leper of him all the days of his life. It was covetousness that caused Judas Iscariot to betray his Lord and end his own life in despair. Surely covetousness is a dealy sin, and the mother of a great brood of sins.

And this is one of the dangers which the church faces, one of the sins which has crept into the church and is eating out its life. Covetousness is leading Christian men and women to receive the blessings of God and hug them to their own hearts and leave a lost world to die in its sins. Covetousness is making Christians take the holy tenth, which belongs to God, and spend it on their own pleasures. Covetousness has put debts on our Mission Boards and called home our missionaries. Covetousness is the cause of all the financial difficulties of the church today. We need to go back and hear once more the thundering words of God from the smoking mountain, "Thou shalt not covet".

3. Worldliness. Again and again has God warned His people against worldliness. He summed up true religion in these words, "To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world". And yet the church of today is a spotted church, and the people on the outside see the spots and overlook the virtues. Listen again to what God has to say about worldliness. In James 4:4 He says, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God". In I John 2:15 he says, "Love not the world, neither the things that are in the world. If a man love the world, the love of the Father is not in him".

It is worldliness in the church today that is destroying its influence and power. Every year that passes finds the church more and more in the grasp of worldliness. It is reaching out and laying its blighting hand on men and women and dragging them down into the chilling tide. Worldliness puts out the fires in the souls of God's people, and takes the joy of the Lord out of their hearts. Worldliness keeps the church from winning the lost. A worldly church has never been a soul-winning church.

Historians have drawn a picture of Nero, sitting on a hill and playing his fiddle, while the city of Rome was

burning. There is a more tragic picture than that, and that is the church of Jesus Christ giving itself to worldly things while lost souls are dying without a Savior.

Worldliness is one of the things on the inside of the church which is eating out the very heart of the church.

4. Formalism. In the third chapter of II Timothy Paul gives a description of the perilous times that shall come in the last days. He gives a list of the sins of which men will be guilty in those days. He closes with these words, "having a form of godliness, but denying the power thereof". The shell of religion will remain, but the life and power will depart.

This is one of the real dangers confronting the church today, the danger that we will drift into mere formalism in our services and work. We are living in a day of multiplied organizations. Efficiency has been the word with which we have conjured. And organizations have their place. Religion must have forms through which to express itself. Just as the soul must have a body through which to work, so must spiritual religion have forms through which to express itself. But a body out of which the soul has gone is but a dead and helpless thing. And religious organizations and ceremonies out of which the spirit and power have gone are but dead and useless things.

A wind-mill may be a perfect piece of machinery. Every part may be in place, and every bearing oiled, but it is a powerless thing until the winds of heaven sweep across its wings. The engine may be perfect in its mechanical parts. The engineer may sit in his cab and pull the lever, but there is no response of power until the fires are kindled in the box and the steam is throbbing in the boiler. And the church of Christ may be perfect in all of its outward organizations and forms, all of its services may be faultless in their arrangement, and yet it is but a dead thing unless the spirit of life and power throbs in it and through it.

Someone has given this illustration of the truth. Suppose we saw an army encamped before a granite fort, and they told us they intended to batter it down. We ask them how they expect to accomplish such a task. They are but weak men, and yonder are the rock walls defended by brave soldiers. They point to a cannon-ball. But there is no power in that. The men of the army may take it up and hurl it with all of their might against the walls, but they would make no impression. They say, "No, but there is the cannon". But there is no power in a cannon. It is but a piece of machinery. A child may ride upon it, or a bird may build its nest in the cannon's mouth. "But look at the powder", they say. But there is no power in that. A child may spill it, and the sparrows may peck it. But the soldiers take the powerless powder, and the powerless ball, and put them in the powerless cannon, and one spark of fire touches it, and in the twinkling of an eye the powder is a flash of lightning, and the ball is a thunderbolt that tears its way through granite walls and brings the fort into submission.

The church of Christ is encamped against the strongholds of sin. We ask the church how it expects to tear down those strongholds and win its victories, and it points to its splendid building and equipment. But there is no power in that building, it is but a mass of brick and stone. It points to its large membership, mounting up into the hundreds. But there is no power in those members, they are but weak and frail human beings. It points to its contributions, the thousands of dollars that it brings into the treasury. But there is no power in that money, it is but cold and lifeless metal. It points to its services Sunday after Sunday, to the hundreds of men and women who come together to sing and pray and listen to an eloquent sermon. But there is no power in mere words uttered in sermon, or song, or prayer. It points to its many organizations and the efficiency with which these organizations are functioning. But there is no power in

these organizations. They are but human organizations, made up of men and women and boys and girls. But when the fires of the Holy Spirit fall upon that church, it becomes a conquering power before which the strongholds of sin fall.

O living Church, thine errand speed,
Fulfill thy task sublime:
With bread of life earth's hunger feed:
Redeem the evil time.

SIX THINGS OF PARAMOUNT IMPORTANCE TO PASTORS.

By I. G. Murray, Th.M.,
311 East Holston Ave., Johnson City, Tenn.

There are always reasons for the successes or failures in the life undertakings of men and women. The pastor and other ministers of the gospel are no exceptions. They succeed or fail according as they possess certain qualities of character and ability in doing those things expected at their hands. These things may seem trivial and commonplace, but to ignore them is a guarantee of mediocre attainments and achievements, if not entire failure. Those who do most and succeed best are those who do commonplace things with uncommon skill. By reflecting upon the various pursuits of life we find abundant illustrations of the truthfulness of this statement. Let pastors take warning and take themselves severely to task, and see why it is that they succeed or fail in their ministry.

Thinking thus of the minister and his work, six things are noted below for his careful consideration. They are fundamental and the pastor will succeed or fail according as he observes or ignores them.

Here are the points. Let us study them:

1. An unimpeachable personal life and character. These come first in the life of any true man and more especially in that of the minister of the gospel. He should be above suspicion and without reproach. In short, he must be a Christian gentleman. No amount of training, skill, culture and ability will atone for a lack in this particular. Nothing could have made Judas Iscariot an acceptable apostle of Jesus.

2. The pastor must be a gospel preacher. This is basal not only in saving the lost, but also in character building. He must be more than an entertaining plat-

form speaker or lecturer. He must preach the gospel. To do this he must be a close student of the gospel. Of course, things of a social and ethical nature have their place in the sermon, but only as they are related to the gospel. Sin is to be uncovered. The pastor must here cry aloud and spare not, but the gospel must be faithfully proclaimed as the only and sovereign remedy for sin. This is not so easy as lecturing and lambasting the people. The real preacher with close application and unremitting toil mines his sermons from the inexhaustible store of God's word, and general reading, observation and experience. Thus doing he gathers material all the while and does not "preach out" and have to move on.

It must not be forgotten, therefore, that the preacher must preach. Nothing will take its place. If he cannot or will not preach he has missed his calling and should retire from the ministry and seek other employment. The hungry sheep have a right to expect their pastor, on the Lord's day, to feed them spiritual food. The souls of men crave more than one may be wont to think to be fed upon gospel truth. Jesus went about preaching the gospel of his kingdom and said to those whom he sent forth as apostles, "As ye go preach". Paul tells us how God has made the foolishness of preaching his plan in saving them that believe. He commanded Timothy to "preach the word". And God has through the ages blessed the faithful proclamation of his truth. By Peter's sermon on the day of Pentecost three thousand were saved and added to the church. The Holy Spirit manifested His presence in mighty power and from that epochal and eventful day to the present He has accompanied and blessed the preaching of God's holy word.

3. It is the function of the pastor to administer the two great ordinances of God's house, the Lord's Supper and Baptism. In this he should seek to be, and be, a workman that needeth not to be ashamed. These duties should be so skillfully performed that the ordinances will

lose none of their important meaning. Blunders in their administration are shocking and inexcusable. In beautiful symbolism they illustrate and set forth cardinal gospel teaching. No sermon can excell them. Baptism shows us how our Lord died and arose again, our death and burial to sin and resurrection to walk in newness of life, and our hope of the resurrection of our bodies on the morning of the resurrection. The Lord's Supper is a beautiful memorial of the sufferings and death of our Lord. God's people should joyfully obey his command to "This do in remembrance of me", and thus show forth our Lord's death till he come again. Here is the pastor's opportunity to do most effective preaching. Then let him see to it that he is an expert in administering for his people these sacred institutions so fraught with Scripture teaching. They are the gospel in epitome. They are the gospel in pictures.

4. The pastor must visit his flock. His ministry will lose much of its usefulness and power if he fails in this particular. Of course, there are large churches where the pastor cannot in person visit all his people but only on special occasions or by invitation or appointment, but his paid helpers can keep him in touch with cases of need where his presence is desired and indispensable to the best interests of his church. At any rate the membership needs and must have pastoral care whether by proxy or personal visits. The pastor is God's episcopos or overseer. It is the function of his office to have in so far as it may be possible the entire oversight of his people. It should be his object to have the friendship and support of all, to be familiar with their needs, weaknesses and shortcomings that he may know how to administer to their spiritual needs. He is their friend and counselor with them in sickness, sorrow and death. To meet all these demands pastoral visiting is imperative. When the pastor is familiar with the needs of his people this constitutes one of his best preparations for effective

preaching. The physician first diagnoses the case and then applies the remedy. This principle holds true in the work of a pastor. The pastor who is a mere preacher is not and cannot be a pastor.

Should a pastor visit those of other churches? Yes and no. He should be friendly and courteous to all, but not for the purpose of proselyting them to his church. Many people have shallow convictions and are susceptible to flattery and are inclined to go where they receive the most attention. A pastor with a high class code of ethics will not take advantage of such conditions. The winning of such people to one's membership is hardly worth the trouble or desirable, for they can with the same ease and plan be won to some other church. Frequent and continued visits outside a pastor's membership is offensive and in bad taste. But at the same time a pastor may visit anywhere if he does it discreetly. It is always his right and privilege to show a friendly interest and a becoming courtesy. This is especially true in the hour of sadness and death. But this should be done without a purpose and an effort to steal sheep from another pastor's flock. This can be done as the writer has witnessed. At the present time he knows an aged Methodist minister who has had ten years continuous service in his present charge. He is partially blind, is an average preacher, and has to recite his Scripture readings from memory. He has a pastor's heart, and is loved and respected by all without regard to church affiliation. He visits, marries and buries people of all churches or of no church. No one accuses him of being a proselyter. The people love him, ask for his return when his conference convenes, and the bishop sends him back though this is somewhat contrary to the custom of the Methodist Church. It is his wish to spend his remaining days with this church, and it looks as if he will get this desire of his heart. His has been a most useful and notable ministry illustrating how a pastor can be nonsectarian in his

pastoral service, being eminently useful, and at the same time without a motive to persuade people of other communions to join his church.

5. The pastor should be an expert in conducting funerals. When death invades the homes of people and carries a loved one away a psychological moment is presented to the pastor and he should know how to take advantage of it. The hand of death has broken the fallow ground. Hearts are warm and tender and are aching for help, sympathy and comfort, such as a pastor alone can give. It is the pastor's province to bind up the wounded and broken hearts pouring in oil and wine.

Some suggestions as to pastors on funeral occasions are given below:

(1) The pastor of the church to which the deceased belonged is usually expected to officiate at the funeral, but should another minister be asked to perform this service, he should not become offended and pout. Such conduct on the part of a pastor is childish, and is liable to work an injury both to him and to his church. He should, in a kindly and manly way, visit the stricken family lending all the comfort and sympathy in his power. Unless there exists some real reason for his staying away his presence will be appreciated and helpful. If invited to take part, as is liable to be the case, let him graciously perform this service. This is his one and best opportunity to win the family to his friendship and support. No slight or discourtesy may have been intended. The minister invited may be a relative, an old friend or a former pastor. But, let it be said with emphasis, that former pastors should usually decline such invitations, refusing to go back unless there exist good and sufficient reasons for one's so doing. He has had his day there, and should have due regard for the rights and feelings of a fellow pastor. The people, perhaps, need the lesson his refusal would impart. This is a good time for the former pastor to practice the golden rule.

(2) Be tactful. Use your best judgment and common sense. A pastor, like other men, always needs this, but never more than when conducting funerals.

(3) Be sympathetic, but not of a tearful voice. If sad and lugubrious in speech and conduct the pastor will not impart much comfort. Do nothing to stir emotions or open the floodgates of grief. Do not refer to the vacant chair and that the loved one is gone forever, and that the sorrowing family will see his face no more on this earth; but rather speak of the deceased as living in a better land and ere long those left behind will have with him a joyful meeting. Speak of the goodness and wisdom of God who only wounds to heal, and that there are no mistakes made by Him. Tell the people of the goodness of God in lending us our loved ones so long and that it would be wrong and selfish to call them back from that bright home to which they have gone, if we could.

(4) Let remarks be brief. Say nothing if requested not to do so, or if the departed's life was of such a character that there is little or nothing to commend. Reverently leave him in God's hands. Do not say where he has gone for no one knows. Be truthful and do not cover up and embellish a wicked life. Do not accuse God of taking people out of the world. He permits and decrees as to the affairs of men, and there is no way to tell in an individual case which is true. Of course, faults and sins are not to be aired. Some regard must be had for the living. The funeral, though, at times presents a fine opportunity to use a good life to advantage when all present know how well it was lived. But lengthy and extravagant encomiums should never be indulged in by a wise pastor. A well-spent and noble life speaks for itself. Be brief, pointed, sympathetic and comforting.

(5) As soon as possible after the death visit the home and get all the plans as to the funeral. Have a perfect understanding with the undertaker. Take nothing for granted, that no blunder mar the occasion.

(6) Discourage the Sunday funeral, when possible. This is the pastor's hardest day. Do not allow the hour of the morning service to be taken, if it can be prevented. This belongs to the rest of the church. And then, an af ternoon hour is better because friends from other churches will thus be permitted to attend. Announcements as may seem necessaray can then also be made at the morning hour.

(7) Do not stand with hat off or allow others to do so at the grave especially when it is cold. The burning sun is almost as bad. The lamented Henry W. Grady contracted pneumonia delivering an address out in the open with hat off. King George of England, stood with bare head at an out-of-door public function. Pneumonia which came near ending his life was the result. Tactful words by the pastor should be able to regulate this. Think of and protect the living.

(8) Let the services at the grave be brief, following the committal service with the benediction. The lowering of the casket, and the filling of the grave leave with the undertaker when all others have gone. The flowers may be placed upon and about the casket. It is wrong for the people to stand and shiver in the cold while the grave is being filled. A long-standing custom may be to the contrary, but overcome it by kindly tact.

(9) At an early date the pastor should visit the stricken family and read the Scriptures to them and pray with them. Nothing which he can do will impart more comfort.

6. The pastor should be an expert when officiating at a wedding. Marriage is a major event in the lives of those taking upon themselves its solemn vows. At the marriage altar all is trusted to the minister and blunders on his part are most regrettable, and he should feel honor bound to see that they do not occur.

Some suggestions as to this important event:

(1) Keep cool. Do not become rattled and make the groom promise to be the wife and the bride-elect the husband. Be sure to get the names right and marry the couple before you and not some one else. Such blunders are unnecessaray and inexcusable. It is best to have the license in hand before the hour set for the ceremony.

(2) Do not use the same ceremony on all occasions; have more than one. Write new ones for special occasions. Usually certain people attend the weddings in a community. The same ceremony will soon become stale.

(3) Observe the law. No one would want an illegal marriage. Then the minister should of all people be law abiding. Return the license without delay in person or by mail, putting your name and address on the envelope, thus making sure that the letter will not be lost, but received by the clerk of the court in whose office the document was issued.

(4) Do not marry a divorced person unless the divorce was obtained on Scriptural grounds or the other party involved is dead.

(5) Be careful as to eloping couples. Question them closely unless you already are acquainted with the facts you should have in hand. If there is no reason to the contrary, marry them.

(6) Do not marry those physically or mentally unfit. Such a union is most unfortunate.

(7) Dress neatly and in a way becoming the occasion. Of course the pastor is not expected to buy a new suit for each marriage. The groom should furnish the tie which the pastor is to wear at his wedding.

(8) Be frank with the groom, informing him that he is responsible for any extra expenses, if there should be any. When necessary the groom should furnish the pastor officiating his transportation and pass to him through his best man or in person a reasonable honorarium. Of course, the officiating clergyman will make no mention

of the latter, but leave it entirely to the groom and graciously accept whatever is given.

(9) Make careful preparation. Have facts and plans so fully in hand that there can, on your part, be no blunders. Have rehearsals that each one may know just how to act and what he is to do.

(10) Keep a record of all marriages and funerals. These may be needed. At least they will furnish pleasure in after years when one wishes to review them.

THE OLD LIFE AND THE NEW—A STUDY OF EPHESIANS IV, 17-24.

By H. J. Flowers, Chorleywood, Herts, England.

In his writings, Paul invariably uses his authority to arouse the conscience of his readers and to call them to a more worthy Christian life. That, in itseif, is enough to refute the criticism of those who claim that Paul's doctrine of salvation is fraught with moral danger and is capable of being interpreted in the direction of moral license. It is capable of such interpretation if only one side of it is studied. But Paul himself guarded against the danger. Morals followed fast on the heels of theology. He knew that the Gospel embraced good living as well as the grace of God. He was alive to the fact that it was easy for Christianity to go off into the side-track of salvationism. He preached salvation from first to last, but only that sort of salvation which should result in pure living. But it is to be noticed also that the moral teaching of Paul invariably comes at the end of his letters. Christianity was, to him, primarily, a faith, a faith certainly of so intimate a character as to make a radical difference to the life, but first and foremost, it was a faith. It was a religion and not a system of morals. He would have treated with scorn the idea so often put forward today that the essence of Christianity is to be found in the Sermon on the Mount. He knew it was to be found in no such place. His ethical teaching is the offshoot of his theology. That is why it is deserving of study.

He has said in this epistle all he required to say on the great principles of Christian thought and faith. He has tried to define the great purpose of God to bring about a new social order through the redeeming work of Jesus Christ. He has shown how all men and women are one in Christ. He has shown how the Church is His Body, and how the endowments of all must be conse-

crated if the Church is to live worthily of her Lord. And now, for the remainder of the Epistle, except for a few verses at the end, he shows, with a wealth of detail, what a difference the Gospel ought to make in the lives of those who accept it.

First of all, he lays down a broad, general, principle. There is need for a radical change of life, an absolute and whole-hearted rejection of the standards of the past, and a whole-hearted acceptance of the standards of Christ. The ethic of paganism springs from the religion or irreligion of paganism. The ethic of Christianity springs from the religion of Christ. It is the ethic of the new creation. The way of the Christian teacher is not to smooth off rough edges and to give a little kindly direction to those whose lives are not up to the mark. It is to preach redemption. Paul does not waste his time trying to cure ulcers with rose water. He is dealing with a radical disease which needs a radical remedy, and he knows that the only remedy sufficient to deal with the disease is the redeeming grace of Christ.

This principle shows the outstanding difference between Christianity and ordinary ethical systems. The Christian does not teach self-realization or culture, as is done by some of the great ethical teachers, nor does he teach, as does Rabbinical Judaism, that the ethical ideal consists merely in good works. The Christian thinker has much to learn from philosophical ethics, but the criticism he generally has to make against them is directed against their starting point. For Christian ethics, the starting point is the grace of God operating upon the human personality through the person and work of Christ. It is theological in its origin. It attempts to define the ethical implications of the change made in the personality by the aid of the Holy Spirit. Goodness, truth, purity, courage, and so on, can never mean to the Christian exactly what they mean to the non-Christian,

because, in each case, there is surrounding the virtue, a distinctively Christian atmosphere. And the atmosphere of Christianity is not created by good works but by divine grace. The Christian ethic is the ethic of redemption.

There were several reasons why Paul should feel compelled to go into the questions of ethics at such length.

(1) He knew how easy it was to interpret wrongly his conception of divine grace. It could be interpreted in such a way as to lead people astray. They might look upon God as morally lax. Such a result has shown itself more than once in the history of the Church. It is never safe to forget that Paul viewed divine grace mainly as it is directed against sin. In New Testament times, Paul's doctrine was often misconstrued. Some even went so far as to believe that the more they sinned, the more they did honor to God, because they gave Him the opportunity to reveal His grace more effectively. Some took the predestination element in Paul's teaching so far as to deny sin altogether. Paul worked hard to show that such a reading of his teaching rested on a gross misconception. Faith in Christ should master the whole personality. It should be the dedication of body, soul, intellect and will to Him in loyalty, love and glad obedience. It carried with it a radical alteration in our attitude to life. Faith in Christ which does not mould the believer according to the pattern of Christ is spurious faith.

There were two main reasons why this Gospel was distorted in Paul's day. One was that it was so new to the majority of those who heard it that they tore it out of its context and robbed it of its moral intensity. The second was that the majority of his hearers had been nurtured in heathenism, and pagan religion is rarely morally serious. To them, to become Christian meant a change from one saviour to another. They did not realize at first

that it meant a change from one manner of life to another.

Paul knew how to learn from experience. He never needed to be taught the same lesson twice. And he made it a practice always to safeguard the Gospel of grace. He has spent a good deal of time in this letter in showing the grace of God. He is careful to spend almost as much time in showing what a difference the grace of God ought to make in our manner of living.

(2) He knew quite well that a new manhood was not built up by a miracle in a moment. When the grace of God seizes hold of a man, there is a new creation. That is the starting point. But the Christian is not made a better man at once. The old weaknesses are still there. The new virtues have gradually to be attained. Righteousness is obtained but slowly. There must be long and painstaking moral culture. To the end of his days, Paul feared he might become a castaway. At every point, the Christian was under the influence of the Spirit of God. There is real ethical development: there cannot other than be. He can draw upon the grace of God all the time. But all the time, there must be earnest and wholehearted discipline in the Christian way of life.

We must not think that these moral admonitions were meant for one section of the church only, and that there was another section called saints, to whom they did not apply. All the members of the Ephesian church and of every other church, insofar as they were genuine believers in Jesus Christ, were "saints". But they could still be guilty of grievous sins, and it could not be taken for granted that they had thrown over all the practices of heathenism. The very way the ethical teaching is introduced and enforced is enough to show that it was meant for those who were believers in Jesus Christ.

(3) The third reason that led Paul to give such detailed ethical instruction lay in the fact that Christianity

was an entirely new thing in the world. It sprang from Judaism but it was not Judaism. It offered salvation as did many of the cults, but unlike the salvation offered by them, that offered by Christianity was mainly moral. With the birth of a new religion, and particularly such a religion as Christianity, new virtues were discovered and all the old virtues needed to be interpreted afresh. Judaism was tremendously earnest in matters of conduct, but conduct was interpreted in a legal fashion, and little room was left for the free development of the individual by the guidance of the Spirit. It ruled by precept rather than by principle. The Church faced two dangers. The first was that a new legalism might be foisted upon it, a Christian legalism. The life and teaching of Jesus might be taken as the absolute standard of conduct, and thus the door would be closed against any new adventure of faith. Or it might be that Christianity would be tacked on to Judaism. It would cease to be *sui generis,* but would be a conglomeration of Christianity in religion and Judaism in morals. The other danger was that of subjectivism. The guidance of the Spirit might be expounded in a careless way, and Christian ethics would go either into the direction of libertinism or that of asceticism. There must be an external standard and that was set by Christ. But obviously only in the principles, not in the details. And the details were capable of endless adaptation. Early Christian thinkers had to think this through and show how it worked out. They had to show what bearing the Gospel had on personal life and conduct.

(4) The fourth reason lay in the lack of moral seriousness and enthusiasm in pagan religion generally. Judaism and Christianity both put a tremendously moral significance into the idea of God. In paganism, the gods were generally below the level of their worshippers. Morality was not taught in the temples. The conduct of the Gods had to be excused or explained away. Men

might get their religion from the gods, but for their morals, they sought the aid of the philosophers. There was no passion for goodness. Devout worshippers could live grossly immoral lives without being condemned. The moral dynamic had to be sought elsewhere than in religion. And the task of the early Christian teachers was to show their converts that Christ was the guardian of righteousness, that a new life had to be lived, that the Gospel was related particularly to sin, and that godliness must show its fruits in goodness.

In order to cast vivid light upon the foundation principle of Christian ethics, Paul draws a contrast between the old man of paganism and the new man of Christianity. By that, he simply means that, at its centre, Christianity means a transfigured personality, brought about by the redeeming grace of Christ.

I.

This I say, therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; who being past feeling gave themselves up to lasciviousness to work all uncleanness with greediness.

The way Paul addresses the churches shows that he is fully conscious of possessing apostolic authority. He is not speaking in his own name so much as in that of his Master. He speaks "in the Lord". But it is obvious that the expression would be unmeaning to those who were not Christians. He is appealing to those who are, like himself, in fellowship with Christ. He is not giving ordinary moral teaching, but drawing out the implications for conduct of the fact that his readers are already in the Lord.

First of all, he defines the heathen manner of life. Most of the Ephesian Christians had been heathen. The point Paul is making is that when pagans become Christians, they are doing more than changing one religion for another: they are changing one manner of life for another. The personality has to be transformed at the very centre, and the transformation has to show its effects all through to the outermost circumference.

Paul makes three criticisms of the pagan manner of life.

(1) It is aimless. Pagans walk in the vanity of their mind. By this, he is not so much condemning the idolatry of the heathen or the mere intellectualism of the philosophers. He is rather speaking of the whole moral atmosphere of the pagan world. Paganism was not guided by any conscious allegiance to the will of God. It had failed to reach the heart of things. The old ideas of the local gods had been scattered, and the idea of the Holy God ruling over all the earth had not had time to take their place. There was no connection between morality and religion. The faith of the old world was dead and the faith of the new world was not yet appreciated by them. Pagan religion as a whole was incapable of dealing victoriously with the human heart. It could not speak to the conscience. It had no power to deal with sin. And so it was morally unproductive. It was airy, academic, and out of touch with reality.

(2) In the second reason, Paul digs deeper down for the cause of the trouble. The Greeks are *darkened in their understanding, alienated from the life of God, through the ignorance that is in them, through the hardening of their heart.* Two or three points in this criticism call for mention.

(a) The heathen are darkened in their understanding. Emotionally and intellectually, they are in darkness. Pagans lost themselves in empty speculations.

They lived for the shadow and missed the reality. Their vision was bounded by earth. The results they arrived at showed the folly of their method of reasoning. Their instinctive grasp of God was gradually lost. Their spiritual and moral susceptibilities were darkened. And so they had resort to idolatry. Their ignorance was in the first place moral rather than intellectual. The Greeks could reason right well. But somehow they lost the power of responding to what was moral and spiritual. And so they reasoned on insufficient premises and naturally arrived at wrong conclusions. Even the truth of paganism was not truth. Even the light it possessed was darkness.

(b) Then he condemns them for being alienated from the life of God. Here he is not accusing the Greeks of any deliberate irreligion. He is simply stating facts. They are separated from God, out of touch with Him. They do not govern their lives consciously by the will of God. They live apart from the God of all true life. That, to Paul, is the real source of the trouble. The ungodly cannot possibly be moral.

(c) The expression, *"the life of God"* is unique in Scripture, although light can be thrown upon it from more than one quarter. In the Psalms, for example, God is spoken of as a well of life, and in the Parable of the Vine in the Fourth Gospel, the life of the Christian is shown to be dependent upon fellowship with Christ. What is meant is that God is the source of life. He is Himself the Living One. Men are alive only as they derive their power from God. To live apart from Him is to live in death.

(d) The peculiar way in which the ignorance of the heathen is defined ought to be noticed. It is scored and underscored to show how serious the position is. They are more than ignorant: ignorance seems to be the essential element in their make-up. The ruling principle of their life is lack-of-knowledge. This must have come

as a great shock to his readers. For the one thing the Greek was in the habit of priding himself upon was his knowledge. But Paul said it was not knowledge at all: it was simply colossal ignorance. In building up their system of thought, the Greeks had left God entirely out of account. And that vitiated all their thinking.

(e) The ignorance is not necessary but rather self-caused. It is due to the hardening of the heart. Here again, it is not deliberate rebellion of which Paul is accusing the Greeks: it is rather callousness, unresponsiveness, the lack of spiritual capacity. They have grown incapable of responding to the voice of God. Their moral and spiritual poverty has gradually brought about their intellectual ineffectiveness.

(3) The third criticism against the heathen is that they have *become past feeling and have given themselves up to lasciviousness to work all uncleanness with greediness.* We must examine the details of this before we can realize the full meaning of the criticism.

(a) The Greeks are past feeling. This marks the logical result of their ignorance. Men cannot remain for long merely negative in their moral outlook. Their ignorance must eventually work itself out. The Greeks had ceased to feel a sense of shame for their sin. They were not pained by evil. The iniquity of the world was no longer an anxiety to them.

(b) That being so, they had consecrated themselves to a lustful life, free from all restraints. They had abandoned themselves, as to a self-chosen task, to the pursuit of vice and materialism. All pure feelings had been cast out of the heart. They had grown callous to other men's interests. And the deliberate satisfaction of their lusts had become their daily occupation.

In reading this terrible picture of pagan society, we need to bear several facts in mind.

(1) Paul is speaking as a preacher, and not with the calm, balanced, judgment of the historical scholar. He is

trying to arouse a sense of shame in his readers. And he can do that only as he paints the sin of the world in lurid colors.

(2) He is dealing with the inevitable outcome of the manner of life in paganism as a whole. He is alive to the fact that there are isolated voices trying to arouse in men a sense of sin. He knows that the Greeks have a law written in their hearts. He knows that there are seekers after God. But he would have spoiled the effect of his exhortation if he had stayed to make qualifications. Taking paganism as a whole in the time of Paul, it was terribly corrupt and lacking in fine feeling in matters of morals and religion.

(3) He was writing to men who had lived in the corrupt life of Asia Minor, and who had, for the most part, seen no great harm in it. And he was alive to the fact that it might all be imported into the Christian religion. He was determined that Christ should not be added to the list of the Saviour-Gods. What he offered was redemption from sin.

II.

Then Paul points the contrast. *But ye did not so learn Christ, if so be that ye heard Him and were taught in Him, even as the truth is in Jesus, that ye put away, as concerning your former manner of life, the old man which waxeth corrupt after the lusts of deceit, and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth.*

Here Paul declares the moral ideal of Christianity. The converts are bidden to lay aside entirely the old manner of life, with its lusts and corrupting influences, and submit themselves to the influence of Christ, who can create their personality anew, and mould them according to the likeness of God Himself. It is obvious that some of his readers were quite un-Christian in their life. The

commands laid upon them in the next chapter show that in many ways they were living in vice. They had not realized that Christian faith must have a mighty impact on character. Paul had to show them that a life of sin for one who dwells in Christ is an utter impossibility.

And so, first of all, in a sentence in which every single word is important, he shows the contrast between the Christian way of living and the pagan way—*but ye did not so learn Christ. "Ye"*—he says emphatically, in conspicuous opposition to the rest of men, *ye* have thrown over the old manner of life, *ye*, whatever others have done, have decided to escape from the miasma of paganism. οὕτως points to the contrast between the two faiths. The religious feeling of Asia Minor and of the Greek world generally was compatible with gross immorality in personal life. The temples were filled with consecrated prostitutes. Infidelity in marriage was common. The Greek was a believer in moderation in vice as well as in virtue. Infanticide, abortion, slavery, paederastia,—all flourished with the approval of the high-born and without the condemnation of religion. Theft, deceit, gross sensuality, drunkenness, bestiality—all stalked abroad. But the face of the Church was set against them. The life of the Christian was absolutely incompatible with these things. Righteousness was not applauded by paganism. It was the central fact of the religion of Christ. What happened when a man began to study Christ was that his conscience was aroused, and his moral sensibilities quickened. μανθάνειν with the accusative of the personal name is a quite unique construction. What is implied here is the personal appropriation of Christ into the heart of the believer. Christ is more than teacher: He is what is taught. He embodies in Himself the moral ideal of the Christian. The relation between Christ and His message is not on the same lines as that of any other teacher. We cannot accept the teaching of Christ and reject the teacher. He

is the living embodiment of the moral teaching that He tried to set forth in words.

The expression, *"if so be that ye have heard Him and were taught in Him"* must not be taken as expressing doubt or hesitancy. It simply states in a rhetorical way that the readers have been taught that Christ is the centre of the faith. Paul is forcing them to realize the implications of all they have learned from Christian teachers. All through his ministry, he had been trying to bring people into touch with Christ. Even when the voice had been Paul's, the message had been that of Christ. And in learning of Christ, they had had three truths forced on their notice.

But before he defines what these three truths are, he breaks out into a parenthesis which has given considerable trouble to exegetes ever since:—*just as truth is in Jesus.* The first fact to be noticed about this expression is that it forms a parenthesis. Ἀποθέσθαι, ἀνανεοῦσθαι and ἐνδύσασθαι all follow in thought directly after ἐδιδάχθητε. Thus, the words in the parenthesis, whatever be their precise meaning, can hardly be taken as one step in the argument. They throw light upon the preceding sentence, but can hardly be intended to do more. And yet we must believe that the parenthesis is related to the context. If it is not, so far as the exegete is concerned, it might as well be struck out. It is extremely improbable that we are to find any Christological conception here. There is no contrast drawn between true and false Christs and there is no reference to the reality of the Incarnation. Again the fact must be noticed that Paul seems purposely to import the name Jesus here, as though he were referring to the historic person in a very deliberate way. And fourthly, in accordance with the context and Paul's general attitude, *"truth"* must be interpreted in no narrow intellectual way, but as having a moral and spiritual significance. Putting these points together, the interpretation forced upon us seems to be along these

lines. The pagan way of life is irreligious, aimless and out of touch with reality. The proper attitude is taught in the Christian religion. It is there that we are taught the right response that we must make to God and life. This was shown to us in the historic work of Jesus of Nazareth, who taught us that we must repent of our sins and reclothe ourselves with the new life of the living God. As Himself the only morally healthy one, Jesus alone can teach us how to be morally healthy.

[The Managing Editor suggests that these words are not a parenthesis but a definite part of the argument and appeal. Thus: Ye did not learn that in Christ this course of life is possible, if indeed it was truly the Christ that you learned as the truth is exhibited in the principles, practice and precepts of the historical Jesus.]

In Jesus Christ, we have been set three moral tasks.

(1) *That ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit.* The first condition of moral renewal is repentance. Paul uses a figure of speech which is common in Scripture. Clothes are parabolic of the man. Old clothes are a sign of a sinful life. New clothes are a sign of a renewed life. "*The former manner of life*" signifies our whole conduct, the entire human nature before our conversion. The command that we must put off the old man, (and since the Aorist Infinitive is used, we see that the "*putting off*" is absolute and complete), signifies that we must reject entirely the standards of the past, doing away with the whole former personality and becoming new men in Christ. The change was not to be fragmentary: it must be complete. Repentance must sweep right through life. Formerly, our standards had been wrong and deceptive and they had carried corruption along with them. Immoral life and thought had gradually brought about death. Willingly, absolutely, deliberately, all the evil things that once we had cherished, must be cast out of the heart.

(2) *You must be renewed in the spirit of your mind.* The phrase *"the spirit of your mind"* is very strange. It can hardly be the Holy Spirit that is referred to. We must, in spite of the difficulty, interpret *"spirit"* as human spirit, the higher faculty in man, which makes him alive to the influences of the spiritual world, and which governs the more intellectual part of him, the mind. Paul's criticism of the pagan world is that its mind is wrong and its entire attitude to life unbalanced. But that can be rectified only by man's spiritual interests being awakened, and his instinctive response to God called forth. He needs to start all over again, and by a progressive renovation, build up a new spiritual approach to life. The same fact is brought out here. The change from the past must be absolute. The convert must start living afresh. No half-hearted measures will meet the case.

(3) A third task is required. We must *put on the new man, which after God hath been created in righteousness and holiness of truth.* There is analogy between this and the first duty. Then we were told once and for all to strip ourselves naked of the clothes of our old life: here we are told once and for all to put on the new clothes of the new life. There will of necessity be a daily progress in the things of God. But the start must be made, and it must be just as whole-hearted and as deliberate as the breaking away from the old life. The old personality must be cast out: the new personality must be put on. *"The old man"* referred to here is not Christ, but the new manner of life which has come into being by the redemptive work of God. We have died to the past and have risen into a new life. And the new personality is moral and spiritual. It is one of uprightness. It is moulded according to the will of God. It is in touch with reality. It is lived in accordance with our response to the whole spiritual environment.

RELIGION AND ETHICS TODAY.

Lecture Delivered at Wake Forest College, April 23, 1928, With a Few Slight Revisions.

By Cornelius E. Shaible, Professor of Religion and Ethics, Coker College, Hartsville, S. C.

For the purpose of a single lecture we will attempt today to consider somewhat briefly the relation which exists between religion and ethics. Perhaps some of you have thought this relation so simple and so self-evident as to make such a lecture as this superfluous. It will therefore be fitting to note first of all that man's thinking along these lines is oftimes far from clear and is certainly not agreed.

Some time ago the brilliant son of brilliant Baptist parents, in the pride of sophomoric wisdom laid down the dictum that the minister of the Gospel is merely an ethical teacher. In other words he identified religion and ethics. It might be thought that he was only a college sophomore, one skilled in foolishness, and that he would learn better after he got out into the world and made contact with real life. But many do not learn better.

There are other men today who suppose that our forefathers thought of Christianity as a set of dogmas to which we must give mental assent, and that this religion, which is not merely an ethical system and yet has a deep ethical significance, has never been adequately expressed in morals—nay, that its ethical significance has never been grasped or appreciated until this present day; which seems to mean that the ethical significance of Christianity is a discovery of these modern times.

Again there are others who, like Dr. Durant Drake, think of religion as the "flower and consummation" of ethics;* which would seem to imply that religion has been

*Drake: Problems of Conduct, p. 153.

an outgrowth from ethics, an unfolding of ethics like the opening of the bud to flower. To call religion the consummation of ethics would seem to imply all this and also that it is the supreme, the ultimate evolution of ethics. If this be correct, then the possession of religion would seem to indicate the possession of ultimate ethics.

And there are still others who regard all religion as a mass of passing superstition, which has of course served a useful purpose in the past, and indeed still serves a useful purpose with the ignorant. These still have their ethics which they found upon a hedonistic basis,—sometimes better upon a utilitarian foundation. The inscription over the doorway of the Germanic Museum at Harvard, "Es ist der Geist der sich den Korper baut," (It is the spirit which builds for itself the body), is declared reversed by one of this school, Dr. Givler. He says, "The old dualism of mind and body, and the older superstition that mind rules matter, have both received their death blows. In their place a complete mechanistic philosophy is now securely enthroned."* Such talk as this suggests an absolute determinism, and also reminds us of Cicero's remark that religion was useful for the purpose of controlling the ignorant masses.

Such are four of the more prominent and outspoken views of the present time, viz., (1) Ethics is the whole of religion; (2) Religion is only now beginning to express itself adequately in morals; (3) Religion is the flower and consummation of ethics; (4) Religion is a passing superstition to be superseded by a better and a rational system of ethics. Perhaps we might note a fifth view, viz., that both religion and ethics are passing and must pass: but if the adherents of this view express it at all, it is but faintly. The absurdity of such a view would not be difficult to demonstrate. Man is social; we must live together; we need some *modus vivendi*; this is ethics.

*Givler: The Ethics of Hercules, pp. 16f.

But what shall we say to these things? It is always difficult to interpret events, especially during their occurrence. Still more difficult is it to determine, interpret and appraise currents of thought while they flow. When we think that they have grown cold, have been kept in cold storage because they have been preserved only in the "cold type" of the printer, we at least feel better able to evaluate and interpret. The Greek philosopher Heraclitus said, "Everything flows," and as things flow past us in the swift current of life, the mind's eye is dazzled, even as the physical eye watching the road ditch as the car speeds on its way. But look away across the field! Now you can see and watch individual objects. They do not seem to fly so swiftly. So, every time, every age seems a time of unusual changes, a transition time, a critical time to men living. It is only in the perspective of historical study that men are able to evaluate various movements and determine the times of greatest change. Even then they are not absolutely agreed. For proof take up a half dozen histories and note the different epoch or period divisions.

So we today think we are living in a critical time. Posterity, like Mother Michel's cat, may permit itself to hold another opinion. Perhaps Count Keyserling is right in his opinion that the present generation is simply an illustration of the periodic return of the race to racial childhood, and that in another decade or so we will learn to respect more highly the customs and thoughts of our fathers. However, the fact that matters ethical and religious are so commonly discussed in so many different kinds of magazines indicates that the masses of people are reading and thinking more about these matters than formerly. Certainly men are trying to apply principles of religion to conduct in this constantly changing order. As long ago as 1912 the editor of the New York Independent said that men of big business were beginning to look at their problems from the standpoint of the citizen

and the servant of mankind as well as from that of the moneymaker. Business men are developing a code of ethics and want it just as much as they want ratings in the credit books. Furthermore it is now considered proper for the Christian preacher to tell people from the pulpit that they should employ their ballots to accomplish moral ends; e. g., it is now proper for the Gospel minister to tell people to vote against the friends of the saloon. Thirty or forty years ago it was improper for him to advocate the abolition of the liquor traffic. For several years now the campaign against tuberculosis has included the request, which some preachers have heeded, that a Sunday be given to present the fight against the white plague as a Christian duty. Again psychological and sociological studies have assumed a new importance in theological curricula, indicating an attempt to make better application of Christianity to morals. Finally the fact that some have come to say that religion is the flower and consummation of ethics must convince us that something is happening in this realm of thought. Perhaps there is a new interest in morals. However, whether there is or not, we are sure that we cannot have too great an ethical awakening.

We cannot emphasize too strongly that Christianity means the highest morality. Yet as each lifting of the foot in walking offers opportunity for stepping aside from a straight line, so each step of progress in the psychic realm is beset with the possibility, if not the danger, of losing sight of the fundamental, and therefore the most important matters. That this is more than a mere possibility in the present religious situation is demonstrated by the fact that the unitarian type of theology which claims to be Christian, but which nevertheless amounts to but little else than ethical system, has actually invaded some of our evangelical denomintions. Furthermore the number of people whose parents were devout Christians, but who themselves are content to be merely

morally good in human relations seems to be on the increase. To thus attempt to hold on to ethics while rejecting Christianity is worse than kicking over the ladder by which one has climbed,—it is knocking out the foundation of the ethical system. For in the last analysis ethical systems do not amount to much apart from the sanctions of religion, and our ethics is based upon the Christian conception of deity.

If we can conceive of a single human being living a solitary life in some place devoid of all other animal life, perhaps we might think of him as lacking consciousness of obligation. This is by no means certain; but assuming it for the moment, let us now conceive of our solitary man as becoming aware of the existence of some other being. Robinson Crusoe finds Friday. Immediately the relations of these two to each other raise the question of rights. The rights of one man imply obligations on the part of others. For as soon as one recognizes that another has rights, he also recognizes that he is under obligation to respect those rights. So far ethics seems to be safe and sure without religion. But self-conceit and self-interest distort a man's vision, magnifying his own rights and minimizing his obligations. We may go further and affirm that if our primitive man had some notion of obligation, selfishness, egoism is sufficient to overcome it. It is easy for one to persuade himself that the thing he wants to do is good. But in the consciousness of the present existence of a being of unquestioned and unquestionable superiority, the feeling of obligation is quickened. The more distinctly personal the conception of this superior being becomes, the more is the feeling of obligation intensified. Theism bears better ethical fruit than does either pantheism or deism. What is more, we must remember that this quickened sense of obligation affects a man's relations to those he deems his inferiors. Now consider the fact that to a greater or less degree, a man's conception of deity is the product of his idealizing; and

also the fact that a man's conception of deity will in large measure determine his ideals. The Christian conception of God as ethically perfect, therefore, should produce and does produce the strongest kind of ethical response in man. Let us remind ourselves that any ethical system needs the sanctions of religion, and cannot long survive the overthrow of religion.

But some one may object, "What is Chistianity if it be not morality?" "What would you add to ethics to make a religion?" This will lead us to attempt a definition of religion. An examination of works on religion and a consideration of the practical views of men reveals a great deal of diversity in statement, if not in opinion as to the meaning of the word, and a great deal of haziness in the use of it. Indeed the word does not signify a very definite concept to many people, even many who claim to be thinkers. To some it means chiefly a set of dogmas, to others it consists mainly of ceremonies, to others it consists in certain emotional states, to still others it is synonymous with morals, to still others it is a life whatever that may mean, and to still others it is a blending of two or more of these views. Harnack in his "What is Christianity?" says, "There is no general conception of religion to which actual religions are related simply and solely as species to genus. Nay, the question may even be asked whether there is any such generic conception as 'religion' at all. Is the common element in it anything more than a vague disposition?"* But we cannot agree with Harnack. For the consideration of the end sought by any so-called religion reveals a general concept lying back of the word. For example, a business man of good character but utterly indifferent to all theological dogma and deliberately neglectful of all social worship, outlined his "religion" about as follows: "I am honest in all my business dealings and I am always ready to help my neighbors; I do the best I can, and

*Harnack: What is Christianity, p. 9.

so I do not see what more God can require of me." Judging from his last words, religion to him really meant a mode of making himself acceptable to God. His particular mode, his specific religion was to live a life of honesty and kindness toward fellowmen. The man who defines religion as a set of dogmas believes that the object of these dogmas is to bring him into proper relations with deity, or at least to show how this may be accomplished. The ritualist likewise believes that his rites and ceremonies place him, whether directly or indirectly, in the favor of his god.

But perhaps the most popular definition of religion in Christian circles today is that religion is a life. R. L. Ottley in his "Christian Ideas and Ideals," says, "Christianity is a life which depends upon the grace and power of God and consists in spiritual fellowship or union with Him." Mr. Ottley calls the Christian religion a life; perhaps he would therefore define religion as a life. But if such a definition really means anything definite,—and it must, if it defines,—the word life is used either in the sense of "a mode of living" or in a mystical sense. Of course, in the quotation above concerning Christianity, Ottley uses it in a mystical sense. Now if the word life as a definition of religion really means a mode of living, then the purpose of this mode of living can be nothing other than harmony with deity. If it be used in a mystical sense, then it means harmony with deity, but to be at all attainable by man, must imply and include the method by which the mystical union of the soul with God is accomplished.

Thus by an examination of divergent views of religion, we have arrived at a general concept which lies back of them all, viz., a concept of something which aims or professes to bring man into proper and normal relation with deity. We venture the assertion that this concept lies back of all religions. If we accept the derivation of the word from the Latin re-ligare, this is involved in

the etymological significance. A religion therefore is anything which is believed to bring man into normal relations with deity.

According to this definition a religion may consist of various things. But no matter of what it may consist, it will involve certain postulated facts or principles, true or false, together with propositions logically or sometimes illogically derived from these. This is always true because man thinks. The statement of these postulates and propositions becomes the body of dogma of the particular religion under consideration. No religion, therefore, can be absolutely devoid of dogma. There may be no theological teaching, and there may be no elaborate system of theology. Indeed the beliefs of its devotees may be very crude or even inconsistent. Yet the mass of beliefs held by these devotees and transmitted from generation to generation, even though they appear to us nothing but foolish superstitions, constitute the body of dogma of their religion. A more complete definition of religion then would be as follows: A religion is any system of beliefs and practices, however crude or elaborate, which is supposed to bring man into favorable relations with deity.

On the basis of the foregoing reasoning it is a simple matter to make a brief definition of Christianity as follows: Christianity is the mode of bringing man into normal relations with God, which was taught by Jesus Christ. The facts and principles concerning man's relations to God which Jesus taught or assumed to be true, together with propositions logically deduced therefrom, constitute the body of Christian dogma. Jesus Himself did not formulate a theological system,—indeed as far as our records go, He rarely said anything that could be called the statement of a theological doctrine. On the contrary His teaching was intensely and directly practical, and was directed to the people who lived in His day, and was adapted to the social customs and conditions of the

time. We naturally expect to find therefore the relations of man to man, the questions of right and wrong in man's dealings with his fellows holding a prominent place in His teachings. "Inasmuch as ye have done it unto one of these least, ye have done it unto me." But we also find Jesus talking of man's relation to God. Indeed viewing all His teachings together, it would seem that the relation to God is fundamental, and the dealings with men the fruitage thereof. Jesus did not say that love to one's neighbor is the first commandment; nor does He consider it sufficient that we be kind and thankful in our thought of God; that is Jesus does not stop with merely ethical matters, even though we include here duties to God; but He declares to a leading teacher of Israel that a man must make a fresh start in life, must experience a radical change of nature,—so complete a change that it is called a birth —and He indicates that this birth is accomplished by spiritual power and begins a life of vital union with God. Furthermore His whole life impressed His disciples as lived in communion with God.

We therefore cannot accept the dictum that a preacher is merely an ethical teacher. We must teach men religion as ethics. No matter how beautiful the ethical system, it lacks power apart from religion. Dr. Vedder in his "Socialism and the Ethics of Jesus" says of socialism, "While the socialistic ideals are practically those of early Christianity, Socialism has no potency to make its ideals workable. The machinery is all in place, the workmen stand ready at their benches, but there is no power house—those who have planned the works have forgotten to put that in and not a wheel will turn. Love of humanity, unless founded in love of God, is too weak a motive to endure the wear and tear of remaking a world. It is mere sentimentality that will disappear like the morning dew at the first touch of sufferng, or the first chance of selfish aggrandizement." We might substitute the word "ethics" for "socialism" in this quotation and it would

be just as true; for socialism is merely one social ethical system which is clamoring for attention today, and is about as workable as any other system is in itself. They all lack power. Religion, even though it be a very inferior kind of religion, has ever been the most potent motive in human life. Witness the religious wars—the Jehads of the Mohammedans, the Cappel wars, the Thirty Years War and other religious struggles. Christianity as the loftiest religion with the highest conception of deity, supplies the highest and most powerful motives known and also adds a vital spiritual power.

But how about the claim that Christianity is just beginning to find an adequate ethical expression? We must admit that Christianity has not been perfectly expressed in the practical living of Christians either as individuals or as communities. And of course Christianity will not be adequately expressed until it is fully expressed. Nevertheless though the church has not attained to its own standards, one cannot read history and not recognize that Christians always have believed that Christianity demanded an ethical expression. They have also undertaken to reform their lives and correct social wrongs on this ground. Great revivals have been characterized by ethical awakenings. The revival of 1734, for example, worked a very remarkable revolution in moral sentiment in many communities and made thousands of lives decidedly better in morals.

As to the view that Religion is the flower and consummation of Ethics: We remark first that ethical and religious beginnings are so very remote that one is assuming a great deal to make such a statement. We have no way of knowing whether ethics or religion came first in human development. Perhaps both are an essential part of human nature and have been present ever since man became man. To call religion the consummation of ethics would seem to identify it with ethics—to be sure, it might make it a refined and very superior type of ethics, but

still nothing more than ethics. Whereas we have attempted to show, we hope with some measure of success, that Religion is more than Ethics. We notice also that Durant Drake who calls religion the consummation of ethics, in setting forth his Eudaemonistic account of morality, is compelled to fall back on the greatest measure of happiness for the greatest number as the goal of Ethics because he is there ruling Religion out of consideration. Religion, and especially Christian religion takes cognizance of a future life with its future rewards both good and evil. Christian faith transcends logic and lays hold on the recompense of eternal satisfaction. In other words Christianity has introduced a new element and therefore is not simply a growth or development of Ethics. Consider the Psalmist's words, "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake, with beholding thy form."[1] Compare also the comment upon Jesus found in the Epistle to the Hebrews "Who for the joy that was set before him endured a cross, despising shame, and hath sat down at the right hand of the throne of God."[2] Religion has been living with Ethics, has given power to Ethics, and shall abide forever in spite of all the associations for the promotion of atheism.

Regarding mechanistic ethics: An extreme mechanistic behaviorism naturally amounts to absolute determinism and excludes the possibility of any real morality. For morality in the last analysis presupposes the power to evaluate various kinds of conduct and to select such as are most desirable. Another type of mechanistic ethics is based upon the structure of man's body. The opinion of the old Roman historian and moralist, Sallust, that we use the mind to direct the body is here reversed and the mechanist says the body makes the mind. Following this out he would deliver the individual from social control, set him free and of necessity make ethics purely subjective. Could a movement of this kind attain any pro

[1] Ps. 17:15. [2] Hbr. 12:2.

portions, the world would need another Socrates to call it back from the subjectivism of the Sophists to a sane recognition of the one man in all humanity. This mechanism leaves us no criterion for conduct other than the individual's opinion, if indeed we may say opinion and be not compelled to say feeling. We who as Christians believe in the Theistic Hypothesis, are bound to believe that in the divine nature itself there is such a criterion. It is for us to discover this and to strive to attain thereto, recognizing the revelation which God has given of Himself.

How then shall we interpret our day? Are we indeed so much better than our fathers? Some have been saying that we are worse. The last half century has witnessed very remarkable changes in the scientific world and correspondingly great changes in the business and industrial world; and these in turn have produced great social and political changes. New conditions always require readjustments. In the realm of morals, the readjustment becomes an application of ethical principles to new conditions. Such an application is rarely made as soon as the new conditions arise. We are not as alert as we ought to be to notice the ethical significance of our conduct under new conditions. This is well illustrated in the sayings, "Corporations have no souls" and "Corporations have no consciences." The corporation was a new thing in life and it brought about new business relations and conditions involving at times what seemed to be such a conflict between ethical principles that self interest could hide behind supposed devotion to the interests of others. It was most natural then, that men did things as officers of corporations which they would not have done in personal dealings. On the other hand people who would not steal as small a thing as a pin from an individual will not hesitate to steal a car fare from a corporation by claiming that a seven year old child is not yet five. Business men of the highest integrity will steal from the State by all

sorts of tax-dodging schemes. To sum it up, multitudes believe that you cannot possibly wrong a corporation and until very strenuous complaints arose from those who suffered at the hands of corporations, it was practically supposed that a corporation could not do wrong.

But when these complaints became loud and long and persistent, some people began to realize that corporations could do wrong, and that therefore ethical principles apply to them as much as to individuals and in exactly the same way. For we have awakened to the fact that corporation officials in their official capacity are under obligations to others as well as to stockholders, and that sometimes their responsibilities to stockholders must take a secondary place. Similarly we are learning to apply ethics to other social groups and to nations. Whereupon we recognize an ethical awakening and someone arises to prophesy and declare that we are just beginning to see the ethical significance of Christianity. Nay verily! We are simply learning to apply the same old ethical principles to new conditions. Our fathers tried to apply these principles to their times, but their times were not our times. We have not discovered something new in the ethical significance of Christianity; we are simply learning that Christianity has not been superseded because the times have changed.

There are three possible attitudes to assume in the face of changing conditions. One, which at first appears the easiest, is to attempt to stem the tide of social or economic change and undertake to maintain the old conditions under which our fathers lived. It hardly seems necessary to say that this is the attitude of the obstructionist and that he is doomed to overthrow. There is not much use in a man's attempting to stop the flow of a river by jumping into it and grasping at the water with his hands. It is foolish to attempt to stem the tide of progress because we knew how to apply our ethical principles to former conditions and have not yet learned how

to apply them to new ones. Similar reasoning would apply to the relations of theology to science.

A second possible attitude involves the rejection of the old principles. This will seem a very natural position to assume if one does not recognize the fundamental and eternal character of these principles. This is the attitude of some scientists who attempting to theologize and not having learned as yet the relation of religious truths to their science, assume that the religious truths are not true. This attitude is just as foolish as the first and it is rash. The true scientist will hold much in his mind tentatively. The old principles have stood for centuries and have witnessed many changes in the social, economic and scientific world. Why should we assume that they will fail now?

The third attitude requires constructive work. First of all it demands a recognition of new conditions and of their real worth. The old conditions have passed forever. Then it calls for a careful study and analysis of these new conditions, and a fresh study of the old religious and ethical principles in order to find out just what significance they have under the new conditions. When this much has been done, the religious leader has before him the task of showing to the people what he has learned about the way to order life under the changed conditions and he must effectively persuade them to hold on to the old fundamental truths and principles, applying them in daily life to the conditions under which they live. This may prove to be hard work; sometimes, discouraging work. But it is the kind of work God has given to His servants through the ages. Humanity may seem unwilling to accept the message. Jeremiah had such an experience.

It is unfortunate if we lack faith in humanity; but we are not to condition our activity on our faith in humanity.

"Cease from man and look above thee,
Trust in God and do the right!"

We must work because we have faith in God. Good men, Christian men will take issue with the Christian leader as he attempts to apply Christian principles to newer business organizations or changing social conditions and conventions. But when a man steals from a railway corporation because he thinks such a corporation ought to carry his seven year old child free, the remedy is not to compel the railway people to carry the child free, but rather persistently and plainly to instruct the man as to the ethical significance of his act. When a man lies about his income because he thinks no one has a right to know his income or because he does not believe in income taxes, the remedy is not to repeal our tax laws, but rather to show that man plainly that his attitude is not in harmony with sound Christian principles. If a man patronizes a bootlegger believing that he has a right to what he calls his personal liberty to buy and drink poison, the remedy is not to abandon prohibition, but patiently to show the sound principles which underlie the prohibition policy and persuade men to recognize their social obligations as citizens. If men fear the discoveries of science, we must patiently teach them to have a deeper faith in the eternal principles, and a deeper love for their fellow men. The Christian leader must present the truth even though the people do not ask for it, nor even desire it.

The world needs ethics and always will; just as truly will it always need religion; without religion ethics will fail. The world needs to be shown that there are eternal principles and truths in Christianity; and it needs to be taught how to apply these eternal principles to present day conditions and needs. Nothing less than the recognition that all truth is from God, together with devotion to truth and to the highest ideals will suffice today or ever.

THE NOMINATION OF DR. MULLINS FOR THE SEMINARY PRESIDENCY.

By the Managing Editor.

In the preparation, by request of our Faculty, of the paper on Dr. Mullins published in April I had great difficulty in selecting and excluding material, as every one can well understand. I was particularly desirous that whatever I did set down should be accurate, although I well knew that the necessary brevity would prevent even accuracy of statement from telling the full truth; and this, perhaps, at every point.

In the matter of his discovery for his great life work, as President of the Seminary, I told the story—so very summarily—primarily to show God's hand in it. Yet I wished so far as I might rightly to introduce the human factors, and especially the unknown layman, Mr. Booth. I had the story from more than one of the participants, first of all from Dr. Dill, whose letter below is the occasion of this note. There were some phases of it which I needed to confirm, about which Dr. Dill would not be expected to be authority. I took pains to submit my recollections to one in a position to know and notable for his accuracy and fairness. I mention no more names lest I start further reminiscences. I see now that I should not have trusted my memory but should have referred a draft of that paragraph to Dr. Dill. It did not fall within the necessary proprieties for him to tell me the full sequence of facts as he here gives them, or my memory may have dropped something. At all events it is fine that Dr. Dill is unwilling to hold any credit that rightly would fall to another. I am glad for the sake alike of justice and accuracy to have Dr. Battle recognized as first proponent of the name which God honored in such notable achievement. I only wish that it were possible to get the

true statement in the mind of every one who may have read my paper. Now Dr. Dill:

HONOR TO WHOM HONOR IS DUE.

Greenville, S. C., June 7, 1929.

My Dear Dr. Carver:

I have read with much pleasure your article on Dr. Mullins which I find in the current number of the REVIEW AND EXPOSITOR. The personal reference to me is highly appreciated and I am happy to have been a link in the providential chain that led to his nomination. But I find that your account is not accurate as it seems to give to me a credit that belongs to my life-long friend. Dr. H. W. Battle. I here give in chronological order the events leading to the nomination of Dr. Mullins, as I remember them.

1. Dr. Battle proposed to Dr. Pitt the name of Dr. Mullins and agreed to nominate him in the Religious Herald. But this was not thought to be the best plan.

2. Dr. Battle then in a letter to me told of this and gave the reasons why Dr. Mullins would be most eligible for the position of President of the Seminary. I was deeply impressed with his letter.

3. Immediately after this, at a meeting of THE CLUB composed of leading Richmond Baptists, I said, "Let us see if this CLUB can agree upon the right man for President of the Seminary, and for the position I nominate Dr. E. Y. Mullins." In presenting the name I stated that the suggestion had come to me in a letter from Dr. Battle. The whole hour was given to the discussion of Dr. Mullins as the man for the emergency among Southern Baptists. Dr. Battle was not present at this meeting. Dr. W. E. Hatcher, a member of the Board of Trustees, and

to whom Dr. Battle had already suggested the name of Dr. Mullins, was present and took part in the discussion.

4. The aftermath of this was that Dr. Hatcher nominated Dr. Mullins and he was unanimously elected. While Dr. Hatcher gave credit to the CLUB discussion as emphasizing in his mind the fitness of Dr. Mullins for the Presidency of the Seminary, it must be recognized that the first suggestion came from Dr. H. W. Battle. "Honor to whom honor is due." With affectionate regards,

Yours sincerely,

J. S. DILL.

"AND THIS MAN—WHAT?"

A Study in Criticism.

By Prof. Jno. Alfred Faulkner, Drew Theol. Seminary, Madison, N. J.

At the Lake of Galilee after the Resurrection that famous conversation took place between Peter and his Lord as to whether he loved him, and the Lord gave him an intimation of his final taking off, though only in general terms as to its method. Then Peter turned and pointing to John asked, "And this man—what?" Christ replies, "If I will that he remain till I come, what to thee? Follow thou me." The writer adds that this caused the other disciples to wonder whether the words might be a prophecy that John like Enoch and Elijah was not to die. but the author refuses this interpretation or any other, and simply repeats the words. In fact all kinds of interpretations have been given, among others such as these: he is to tarry in the boat till I go down to talk to him; he is to remain in a quiet and peaceful life; he is to live long and die in peace, death meaning My coming according to John 14:3; he is to remain till My Second Coming or Parousia; he is to survive the important stage of My coming in the Destruction of Jerusalem and of the Jewish Church—state and State-church; he is to live till he sees My Coming in apocalyptic visions (as in our book of Revelation); he is to tarry as an evidence that the apostolic office is an essential and permanent office of the Church till the end, as Irvingites or Catholic Apostolic Church believe; he is to remain in the sense that his spirit of love and comprehension is to close the Christian era on earth, the first era being that of Peter (Middle Ages), the second that of Paul (Reformation and Protestantism), and the third that of John (Christian union, all Christians dwelling together in sweet concord),—that is, John in spirit accompanying the whole progress of the

Church on earth and that spirit specially flowering out before the Parousia; he is to live till I come in the world —historical conflict between Paganism and Christianity which is to begin under Domitian 81-96, as such a conflict and the heroic witness and death of martyrs is in a real sense My coming; or, he is to stay here in Galilee till I come to lead him out to a larger activity.

Here are ten interpretations of these famous words. I must feel that the judgment of perhaps the most impartial commentator (certainly one of the most impartial) who ever expounded the New Testament, H. A. W. Meyer, is probably the true one, viz., that Christ refers to His Second Coming, the Parousia. But it is also true that in the Synoptic Gospels Christ sees the Coming in a perspective of events, first, the ordinary coming in one's daily calling, as the summons of one woman from her grinding mill and the leaving of another there, notably the fearful catastrophe of the passing of the sacred city and of the Jewish state (by implication other national or ecclesiastical events), and finally His coming to close up this dispensation and world preparatory to the judgment of the nations. These three sets of comings are plainly set forth in the Gospels. The second one filled Jesus with dark foreboding, it was the earnest and root of the final Coming, and it may be that it was this which he had mainly in mind in the words to Peter about John.

As to John, the Gospels do not tell us very much about the apostles, and mention them only when necessary to tell us about the words and deeds of the Master. How they keep everything and every person in the background except Him is one of the marvels of written history. He was a fairly prominent disciple as he was present with Peter and James at the transfiguration, at the raising of Jairus' daughter and at the Agony. He was a man of strong feelings of love and hate, thoroughly engrossed on the side of Christ, wanted to call down fire on the heads of Samaritans who would not receive Him, seconded his

mother's request that he and his brother might be first in the kingdom, asked Christ to explain the prophecies of the Coming, and was called the Son of Thunder. This last must mean that he was of a strong, explosive, earnest and even zealous temperament, which was not inconsistent with quiet and loveable qualities. Taking the light from his own Gospel we find him a disciple of the Baptist, one of six disciples called also in Judea, was present in all the scences of Christ's ministry he describes, had a home in Jerusalem, took Mary the mother there, was the disciple nearest to Jesus, and the disciple whom He loved. On this last account he became the apostle of love. If you say that it is unlikely or unbecoming that Jesus should love one disciple above another, it is to be remarked that the account does not say that Jesus loved him more, but that he was "of the disciples whom Jesus loved" (13:23), "the disciple standing by whom he loved" (19:26), "the other disciple whom Jesus loved" (20:2 comp. 21:7-20), which means—not that Jesus loved him more than He loved the others—that there was an intimacy and kinship between the two which did not exist in the case of the others, due to his qualities or his youth or both. It means also that though Jesus was Son of God He was also man, and as such had all our human feelings, of which special fellowship between kindred souls is one expression.

In Acts he is with Peter when the man was healed at that immense Corinthian brass gate or door, perhaps 75 feet high, the only gate in the east of the Temple, whose brass was so rich that it glittered like gold; he goes with Peter through Samaria to pray and help along the work there; he is one of the pillar apostles who Paul meets in Jerusalem, and therefore survived his brother James. If we take Revelation as referring to this John, then he was banished to Patmos probably in the reign of Tiberius, 81-96, as that emperor was wont to use this method of punishment, and there he received the visions recorded in this mysterious book, though one of the most consoling yet warning and wonderful books in the world.

I might have said that at the Last Supper he reclined on the couch next to Jesus so that his head almost rested on the bosom of the latter; he with Peter follows the sad doings, processions and trials of the final scenes even to the foot of the cross; after it is all over he receives Peter on the terms of friendship; hears with him from the lips of the Magdalene the startling news that the tomb is empty; and runs with Peter to verify the story for himself; as befits the younger man John outruns Peter, and sees the empty tomb, but hesitates out of reverence to venture in, while Peter comes up in the rear and plunges immediately in to see with his own eyes whether the body is there or not; then he is followed by John and they see with what care and deliberation the tomb was emptied of its strange Tenant, as the cloths were lying all nicely wrapped, and the head and face napkins rolled together and lying by themselves. This sight wakened in the reflective John the suspicion that Jesus was not after all to be holden by the bands of death, that what the Scripture and the Master had said about His Resurrection had been verified. These and a hundred other touches which we get in John's Gospel are absolutely incapable of invention by one not an eye-witness and intimate disciple. Such are also, for instance, Peter's impulsive reaction to the suspense and nervous waiting of those first few days after the discovery of the empty tomb in the exclamation, "I go a-fishing"; the fact that John first recognizes in the gray light of morning the form of the Lord, having both the keen eyes of youth and the keener eyes of love, but Peter, when he learns from John that the dim appearance on the shore is really He, plunges immediately into the lake and swims to the shore, though not before he wraps his rough fisher's coat around his absolute nakedness—a remarkable tribute of reverence, as an unclothed body was taken as a commonplace in antiquity. The life-like nuances of Mark do not show authenticity and first-hand-knowledge more than the many incidental facts thus open-

ed up to us by the eyes of that apostle of love which missed nothing. Nor did his ears fail to convey to that mystic heart those deep discourses of our Lord which reflect eternity as a clear mountain lake mirrors the heavens, imprinting their ideas in his tenacious memory. He often told them to his hearers, they were probably written down by them and by him, and at length gathered in that most God-revealing and religiously illuminating piece of literature ever penned by mortal hand, John's Gospel. The soul out of which that Gospel came was incandescent with divine fire, and that fire was Christ alone. The other Gospels are unrivalled in their own plane, with an occasional vista into the heart of the Everlasting Son, but by the side of the Fourth they are in the main simply republications of the best things in Judaism, with interesting stories and striking parables, excellent as porch and entrance to the real temple. It was left to John who knew Him best to reveal Him best.

In modern criticism John has been a centre of attack from all quarters. Let us look at some of the questions raised.

1. Was John martyred early? Moffatt and Bacon, borrowing from the very radical critics Wellhausen and Schmiedel, came out with this legend. The first witness is a seventh or eighth century interpolation or epitome of a fifth century Chronicle of Philip of Side, himself a worthless writer, to the effect that Papias said that "John the Divine and James his brother were slain by the Jews." Now it is certain as anything testified to by second and third and fourth century writers can be that Papias said nothing of the kind. For Papias who wrote say 140-160, and who travelled around deliberately to find out all he possibly could about the apostles and their followers, had two diligent readers who were as interested as he in the fate of John and other apostles. These two readers were Irenaeus (180) and Eusebius (320), who quote largely from Papias, and would have grabbed with

avidity anything like that. But they knew nothing of it. Nor could Papias have used the phrase John the Divine as that epithet was not given to the apostle till the end of the fourth century. The next whose works now contain this supposed quotation or reference from Papias is George the Sinner's Chronicle, ninth century. But this occurs only in one MS of George, where the words are evidently an interpolation, as that MS is a worked over edition of George. In the Chronicle itself and later even in this MS several witnesses are quoted to the effect of the peaceful death of John at Ephesus It is said indeed that when Christ prophesied that John and James must be baptized with his baptism He meant that both would be put to death. But can you make our Lord's words go on all fours in such extreme literalness? Is Christ's baptism only by literal martyrdom by death? I have gone into this whole question thoroughly in a long note in the appendix to *Modernism and the Christian Faith* (1921), pp. 292-300.

2. Did John live to old age and in Asia Minor? If it was John the apostle who wrote the Apocalypse we know he was banished to Patmos off the coast of Asia Minor, and was thoroughly familiar with the churches of the latter. But as there is a dispute as to who wrote the Apocalypse, we shall not urge this. But there is a uniform tradition handed down in the second and third centuries, and though a tradition in itself is not certain proof, when it is not unlikely, when it is well witnessed, and when there is no contrary tradition, it offers a strong presumption of fact;—a tradition, I say, which connects John the apostle with Asia Minor. Papias, bishop of Hierapolis in Phrygia, travelled around in the first half of the second century to learn all he could about the apostles, New Testament, apostolic Christianity, etc. His book is unfortunately lost, but Irenaeus (about 180) and Eusebius (about 320) quote portions of it. Eusebius also says in his *Chronicon* that "Irenaeus and others record that

John the Divine and Apostle survived until the time of Trajan (reigned 98-117); after which time Papias of Hierapolis, and Polycarp, bishop of Smyrna, his hearers became well known." After citing Papias to the effect that there were John the Disciple and also the Elder John the disciple, that is, two Johns, one the apostle the other the elder, Eusebius says that "he hereby makes it quite evident that their statement is true who say that there were two persons of that name in Asia,* and that there are two tombs in Ephesus, each of which even now is called of John. And it is important to notice this: for it is probable that it was the second, if one will not admit that it was the first, who saw the Revelation which is ascribed by name to John" (*Hist. Eccl.* 3:39). Here we have the direct testimony of Papias (early second century) connecting John the apostle with Ephesus.

Irenaeus, bishop of Lyons in Gaul, who lived in Asia Minor, Rome and South Gaul speaks (about 180) of those "who were conversant in Asia with John, the disciple of the Lord, that John conveyed to them that information (about Christ's age). And he (John) remained among them up to the time of Trajan. Some of them, however, saw not only John, but the other apostles also" (*Contra Haer.* 2:22-5). Here Irenaeus uses the word disciple or apostles indifferently of the apostles. He says again: "John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing exclaiming, Let us fly, lest even the bath-house fall down, because Cerinthus the enemy of the truth is within . . . Then again the church in Ephesus founded by Paul and having John remaining among them permanently until the time of Trajan, is a true witness of the tradition of the apostles." (3:3-4).

Polycrates, bishop of Ephesus (about 190), wrote a

* Asia was the name given by Romans of that province or part of what we call Asia Minor to the extreme west, what was before called Mysia and Lydia, and which contained cities of Ephesus, Smyrna, etc.

letter to Victor, bishop of Rome (190-203), in defense of the Asia method or time of observing Easter, and appealed to the apostles who lived and died there. "We observe the exact day, neither adding nor taking away. For in Asia also great lights have fallen asleep, which shall also rise again in the day of the Lord's coming, when He shall come with glory from heaven, and shall seek out all his saints. Among these are Philip, one of the twelve apostles, who fell asleep in Hierapolis, and his two aged virgin daughters, and another daughter who lived in the Holy Spirit and now rests at Ephesus (other apostles besides Peter were married); and moreover John, who was both a witness and a teacher, who reclined upon the bosom of the Lord, and being a priest, wore the sacerdotal plate (of course John was not a Jewish priest, but he either wore a kind of diadem or plate—or it was later believed that he did—as an emblem of the priesthood of all Christian believers and of himself as an apostle, or the story is simply a mythical tradition). He fell asleep at Ephesus" (quoted in Eus., *H. E.* 5:24, 2 and 3). Clement of Alex. (about 200) speaks of "John the apostle returning after the tyrant's death (Domitian's, 96) from the isle of Patmos to Ephesus and going into the neighboring territories of the Gentiles" (*Quis Dives Salvetur,* quoted also in Eus. 3:23-6).

There is then unanimous and abundant early testimony to the old age of our John and his living in Ephesus or proconsular Asia, and even radical critics like Hilgenfeld and Weizsacker affirm it. I have not spoken of the fact that the first Epistle of John, which even rationalistic critics do not deny to John the apostle, is penetrated through and through with his conflict with Gnosticism, and it was only in Asia Minor and in the last part of the first century that that old Christian Science, one of the subtlest and most intriguing heresies the devil ever spawned, was beginning to flourish.

3. Did John write the Fourth Gospel? On this, one of

the most celebrated questions of New Testament criticism, I have space to give only a few facts.

First, the presuppositious answer, Yes. He probably knew Christ more intimately than any one else, and he knew him more spiritually than any one else. There was a mystic kinship of soul between him and his Lord, and while to Peter (Mark) and Matthew the more spiritual discourses and prayers made no appeal and were forgotten, in the soul of John they sank and in his memory they engraved themselves as with iron pen (perhaps soon to be written out). Then he knew Palestine better than any other evangelist, because he lived there longer, and his Gospel reveals the Holy Land with almost miraculous accuracy, and with many little side-lights which would be impossible to any but to one to the manner born, and to any but to a disciple of Jesus. Besides, think of the inner urge, the psychological necessity for an actual portrait of Jesus in his deeper aspects. John knew the three Gospels through and through, and their inadequacy: Mark, a brief story of His deeds for Romans, men of action but of few words; Matthew, a story for the Jews; Luke, a literary, carefully done life for the average reader everywhere, for humanity as such. Will Christ be left thus? A truncated statue, a photograph, not an artist's portrait after long study of the face and of the soul behind the face? It would have been an impeachment of the wisdom, providence, and mercy of the Eternal Father if he had left His Son thus only partially unfolded to his children. Eternity's value-judgments were echoed in the religious necessity which John felt for a fourth Gospel.

Second, early Christian witnesses answer, Yes. We must remember that all the Gospels are anonymous. Neither for authors nor readers in ancient times was the question of authorship as important as with us. In the rare case in which a book appears without name of writer, we are not content till we have solved the problem, while

with the ancients the matter was of no interest. The absence of name of author, then, in quotations must not surprise us. John's Gospel, equally with the others, was quoted or referred to as though on an equal level. "It was on this account the Lord declared, In my Father's house are many mansions" (Irenaeus, 5:36-2). Justin Martyr (139-150) was well acquainted with our Gospels. "The memoirs which I say were drawn up by His apostles and those who followed them" (*c. Tryph.* 103). "The first power after God the Father and Lord of all is the Word, who is also the Son. . . He took flesh and became man" (1 *Apol.* 32). "The apostles in the memoirs composed by them which are called Gospels" (66). "We find it recorded in the memoirs of His apostles that He is the Son of God, . . . and that He became man." (*c. Tryph.* 100). "For Christ also said, Except ye be born again ye shall not enter into the kingdom of the heavens. Now that it is impossible for those who have once been born to enter into their mother's wombs is manifest to all" (1 *Apol.* 61). "The Word of God was born of God in a peculiar manner" (22), etc. John's Gospel comes in with the rest. Tatian, his disciple in last half of second century in his *ad Graec.* 4, 13 and 19, shows a knowledge of John's Gospel, and in his *Diatessaron,* a harmony of the Gospels, he uses John on full parity with the three. Of other writers of last half of the second century who argue knowledge of our Gospls we mention Apollinaris of Hierapolis, Athenagoras (*Legatio pro Christ.* 10), Polycrates of Ephesus in Eus. 5:24, and the Clementine Homilies in 19, 22, 3.52, and 11.26. And still in this same early time we have John mentioned actually as author, as in Theophilus *ad Autol.* 2:31 (22): "Whence the holy writings and all the Spirit-filled teach us, among whom John says, In beginning was the Word." We also learn from Jerome that this same Theophilus compiled a harmony of the *four* Gospels, which shows that John sprang into fame with unanimity on the level with the three. The

bishop of Ephesus, Polycrates, does not say in so many words, that John wrote the Gospel but he implies it as strongly as though he did say it: "John who was both a witness and a teacher, who reclined upon the bosom of the Lord" (Eus. *H. E.* 5:24-3). Finally, Irenaeus, whose life took hold on John's in the sense that he was the pupil of Polycarp, bishop of Smyrna, who was a pupil of John, and who testifies for the whole Church in the sense that he lived in Asia, Rome and Gaul, brings in John as in full validity with the other three: "Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching in Rome and laying the foundations of the church (they did not begin the church in Rome, but they and especially Paul in a sense helped to found it more firmly, no doubt). And after their departure Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, the disciple of the Lord, who also had leaned upon His breast, did himself publish a Gospel during his residence in Asia" (3:1*). In 3:11 he refers several times to this Gospel (Secs. 1, 7, 8, 9), and even makes the number four correspond to the four dispensations, four zones, etc. He quotes from it in 5:6-2 and in 5:7-1.

In his letter to Florinus Irenaeus says: "When I was a boy I saw thee in lower Asia with Polycarp. . . I remember the events of that time more clearly than those of recent years. For what boys learn growing with their mind, becomes joined with it; so that I am able to describe the very place in which the blessed Polycarp sat as he discoursed, and his goings out and his comings in, and the manner of his life, and his physical appearance, and his discourse to the people, and the accounts which he gave of his intercourse with John and with the others who had seen the Lord. And as he remembered their

* This is quoted word for word in Eus. H. E. 5, 8, 4.

words, and what he heard from them concerning the Lord and concerning his miracles and his teachings, having received them from eye witnesses of the 'Word of Life.'" (quoted in Eus. *H. E.* 5:20, 5-7).

In the case of no other Gospel is evidence more direct and historically conclusive than this testimony (taken along with the others in Irenaeus) of the Johannean authorship of the Fourth Gospel. You can deny it on rationalistic presuppositions, or from imaginary difficulties, but you cannot deny it on the score of early witnesses. These are many and they are unanimous. Another is the Muratorian Fragment, about 170, which treats deliberately of the books of the New Testament. It says John the disciple (where the word μαθητὴς is used as in Papias and Irenaeus of the personal disciples of Jesus) wrote the Fourth Gospel, the same John, he says, who wrote the Epistle. See Lightfoot, *Essays on the Work, Supernatural Religion* 189. In Clement of Alexandria's *Hypotyposes* (perhaps last of second century), quoted by Eus. 3:14-7, after giving an account of how Mark came to write his Gospel, the author says that "John, perceiving that the external facts (τὰ σωματικὰ) had been made plain in the Gospel, being urged by his friends and inspired by the Spirit composed a Spiritual Gospel." Yes, he composed a spiritual Gospel, by far the richest of the four—and it was he who composed it, not that Anonymous of the second century manufactured by rationalistic critics.

But, you say, perhaps they meant the other John of Ephesus mentioned by Papias as quoted in Eus. 3:39, 4. That could not be so however, as in every case among ancient witnesses where a John is mentioned in connection with his Gospel he is referred to in a way which excludes any but the well-known John. The other John (if there was another), the so-called John the presbyter, is never assigned the Gospel, but Eusebius, who did not like the Apocalypse (our Book of Revelation), and who

disliked to think of it as written by John the Apostle, hints as a possibility that it (Revelation) was written by this second John (3:39, 4).

I speak of other facts in evidence elsewhere. Suffice it here to say that you can exaggerate the likeness of that Gospel to the other three, you can exaggerate its unlikeness to them, you can say that the Jesus of the Synoptists was not competent for the discourses of the Fourth, you can by anti-supernaturalistic bias throw the Gospel out, you can do anything you like as a critic—but history is history, and her facts are not at the beck and call of subjective wizardry. Caesar's Commentaries on the Gallic War are not better historically witnessed than the apostle John's Commentaries on the Life of that Master on whose breast he leaned.

WHAT AN EDUCATION SHOULD DO FOR US.

By R. C. Granberry, D.D., President of Limestone College.

"There is a big load off my mind: I have decided that I am not going to college."

The above statement is the first paragraph in an article in the Outlook on "I'm Glad I'm Not a College Man." After carefully reading the article, I was convinced that the person who declared that there was a big load off his mind, upon reaching the decision not to go to college, had certainly lifted a load off of some college by not going. The arguments set forth are far from being forceful.

Let us think together on what an education should do for us. Now, one may say that I am confusing college with education, and that one may secure an education without going to college. No one will contend, I am sure, that a college course is necessary to an education; but everyone will admit that there is no better program provided for the *average* individual in securing an education than the college.

There are many criticisms which may justly be made concerning our colleges, and the product thereof. Men who are engaged in the administrative and teaching departments of our colleges are not silent concerning these matters. Educators themselves have a good deal to say relative to the defects in our educational system. Dr. W. H. P. Faunce, President of Brown University, who for these many years has been a student of the History of Education, and who is thoroughly familiar with its present status in America, recently said: "One trouble with our education in the past has been its negative character. It has aimed at repression of faults, rather than the creation of virtues. It has corrected blunders in reading and writing and arithmetic, instead of showing how through mastery of these tools, one may construct a career. It has

summed up all the virtues in 'Thou shalt not', instead of opening vast opportunity with the cry, 'Thou mayest. —thou canst!' "

When President Benjamin Ide Wheeler, of the University of California, was a boy, his father sent him to a preparatory school in New England. Dr. Wheeler was once asked why his father selected that particular school. The distinguished educator replied that he understood his father had gathered catalogues from all of the best schools for boys in New England, and finally chose that particular school because it advertised itself as being 1,200 feet above the sea-level, and seven miles from any sin.

Education is seeing more and more that goodness does not consist in keeping us out of things, but in getting us into things. While education in the past has been negative in its general tenor, it is more and more concerned with instilling and cultivating the positive attitudes in life.

Another aspect of education which has been the occasion for considerable criticism is seen in the indefiniteness of the educational program. Educators themselves have no doubt frequently been at a loss to determine the goal which they were endeavoring to reach. What were they aiming at? What was the purpose of it all? What is an education trying to do for the individual?

You will remember that Admiral Dewey, in Manila Bay, quietly said to Gridley, "You may fire when you're ready, Gridley." Gridly did just that, and everyone is now familiar with the results. Gridley was *ready* before he fired,—that's the point.

I am impressed in reading the article, "I Am Glad I Am Not a College Man," that this person started off in life before he was really ready. It is an excellent thing not to fire at random, but to aim at a given target. Now, education is more and more seeing the results it wishes to obtain. It is not so aimless as it once was. What are

some of the things education should do for us? With this question we are now concerned.

An Education Should Teach Us to See Things in the Large.

It is just here that we find one of the chief values of an education. It positionizes us to look out upon the worlds, and to get away from an isolated position, and a provincialized attitude. A college course constitutes an opportunity for one to form contacts in life, and in a formative period of life, which brings one into the possession of a broader horizon. There are many ways, of course, in which breadth of vision may be acquired. Some men obtain breadth of vision by travel, others through social contact, or from a course in reading, which they follow of their own accord. But is there any method whereby this broad horizon may be acquired preferable to the privileges offered in a college course?

In a college course one not only has social contacts, resulting from the presence of students from different sections of the land, but from mature individuals in the faculty organization of the college. Not only so, but of necessity in a college a student is brought into intellectual contacts through prescribed reading and class room discussion of pertinent problems and demonstrable facts. These are the things which produce intellectual maturity, and enable one to get away from his own doorstep, and from the viewpoint of a given community.

It is also true that unless a man is able to see beyond his own particular business, it matters not what that business is, he would not mean the most in his particular line. It is the comprehensive view of the movements of civilization, of the achievements of the race, that tell mightily in our choices in life, and in our ability to function in any realm. Seeing life as a whole is an essential to the highest success in any department of life.

I say, then, that one in any endeavor can mean more and do more after he has had a background which enables him to see things in relation, and in perspective, lifting him out of the provincial into something of the cosmopolitan, and universal.

An Education Should Develop in Us the Power of Analysis.

The power of analysis is one of the chiefest values of education, and ought to be a most prized possession. An untrained mind is limited in range, provincial in attitude, unsettled, immature, and absolutely incapable of analysis, not possessing the capacity therefor. What a necessary factor in an executive is analysis! What must be a quality in every mind which holds a position of responsibility and influence? Is it not that that mind must be characterized by the power of seeing through and around a given fact, and of analyzing a situation or a condition which may arise. There is no modern task, which has about it a scintilla of importance which does not demand the power of analysis. What is the chance for an individual whose vision is blurred, whose mind is incapable of making distinctions, a mind without the capacity to differentiate between hypothesis and fact.

It is this capacity to distinguish, to detect defects, to see latent possibilities that differentiates the man who succeeds from the man who fails. Surely an education, let me say an education secured in a college, should develop in one this desirable asset. This capacity of analyzing should be developed in a college course, because the consideration of any fact, whether it be a fact in Mathematics, History, Chemistry or in other departments, can but develop the mental qualities and the ability to make distinctions. *Any* study will help an individual and *any* task is helped by any study, which one may make.

An Education Should Bring to Us Inner Satisfaction.

An educated person ought to be able to live with himself with a greater degree of satisfaction than if he had not had the privilege of an education. Culture in the real sense of the word is a thing in itself to be desired, and is a possession, never to be scoffed at or lightly considered.

It is the custom in our age to commercialize degrees, and for our people to think in terms of financial returns for a degree which may be earned. There is a great deal said, as everyone knows, concerning the financial value of a college course. This argument is frequently presented as a reason for seeking an education. Now, an education does bring financial returns. An education is an investment which is not to be despised, when money alone is considered.

But there is a higher and nobler consideration of the value of an education. In the last paragraph of the article to which reference has been made, in the Outlook, are these words: "If I were cut out to be a professional man, or had engineering ambitions or a gift for some other intellectual pursuit, no doubt college would have been a good thing for me. But I don't want to be a lawyer, doctor, scientist, minister, writer, or college professor; therefore the sooner I get into contact with life and learn how to do things, the better after seventeen or eighteen years of age."

But there is something bigger than simply getting on in any one of the professions or callings named above. *One must live with one's self.* An education should enable you to appreciate the best that has been said and done in the human race. A certain world-vision, an understanding of the larger things in government, the ability to grasp the meaning of the drift of the social order, a certain appraisal of art and literature, an understanding of at least the general facts which obtain in the in

tellectual world,—these and many others, constitute a condition in a life which enriches that life, and ought to enoble that life.

The greatest contribution education makes to any man, therefore, is that it develops his personality, enriches his vision, enabling him to bring "control into experience".

I mention one aspect only of this personal satisfaction. Take the matter of biographical writings. Here we find the stress of great personalities. After one has a certain background, what is more enjoyable than the perusal of the history of the life of an individual who made contributions to his generation, and who set in motion influences affecting those who came after him? Consider the real enjoyment, inspiration and instruction, in reading such a life! Certainly the man who has had the privilege of an education can enter into such a study with genuine zest and be repaid a thousand fold for the time expended.

THE CHRISTIANIZING OF EGYPT, NORTHUMBRIA, CHINA.

By W. T. Whitley, D.D., Droitwich, Eng.

Native Christians have often had to face for themselves the problems connected with Church and State, natives and missionaries. The case of Egypt is well worth studying for this.

From the days of Cyrus, Jews flocked into that land and established themselves firmly, even at the capital of Memphis, and at the head of navigation, where they built a temple at Assuan. Their importance increased when Alexander built a new city, where a small body of Egyptians was outnumbered by a large colony of Jews and another of Greeks. Alexandria was as much Egyptian as Gibraltar is Spanish, or Shanghai Chinese.

The Ptolemies dismantled the old capital of Thebes, but favored the old religion by building new temples in many places. They also allowed the Jews to build themselves a second temple, at Leontopolis in the Delta. In their time the Jews in Egypt adopted Greek as their language, and rendered their scriptures into Greek.

The Romans assumed power about 80 B. C. To the three quarters of Alexandria, each still appropriated to one nation, they added a fourth, the Roman. But their great garrison was on the Nile, at Babylon, twelve miles below Memphis, a town founded five centuries before by others from Babylon on the Euphrates.

Christianity is supposed to have been seen first in these two foreign towns; the whole Jewish community of Babylon is reported to have adopted the new faith, while Alexandria may have had adherents from both Jews and Greeks. But of a native Christian there is no trace for a long time. Only after 188 A. D. did the bishop of Alexandria bestir himself to consecrate any bishops for any other town, and in the persecution of 202 we hear nothing of any Egyptians.

But Alexandria had two severe shocks. Trajan exterminated all Jews there; Caracalla massacred every man of military age. Thus the city and the Jews lost their overwhelming importance, and the natives gained. In the persecution of 250, many Egyptians suffered as Christians, and within twenty years there appeared a man who gave a native flavour to the new religion, Anthony.

He adopted the Indian practice of a solitary religious life, which had so amused the soldiers of Alexander when they met the "Gymnosophists" meditating in the jungle. As the old religion was intrenched in the towns and villages, it was decidedly safer for new Christians thus to betake themselves away from these, and even out of the cultivated valley of the Nile, into the desert. The practice became very common, and the Greeks coined a name for these people, Eremites, desert-folk. The life of Anthony gives abundant detail, and enables us to recognize how at last the natives, as distinct from the foreign immigrants, were adopting Christianity. He mentions how he heard the Scriptures read in church, and how this affected him: probably this was an extempore translation into Egyptian, from the Greek which was in the written volume, and read first in Greek. The many allusions to Scripture in his life seem all to be memorized passages, not written.

The persecution of Diocletian gave a great impulse to Christianity in southern Egypt: the natives so detested the Romans that if the emperor persecuted a religion, it must surely be good. Moreover, once they inquired into it, they found it was highly moral, and it was quite clear as to a future life. And so with the fourth century, the movement, especially in upper Egypt, gained in strength. Two new causes contributed, a written version, a native leader.

Even before 200 A. D., the old Egyptian language was being tentatively written in a new script, no longer the

old hieroglyphic, or even the hieratic. A regular alphabet had now been evolved, on the basis of the Greek. And once it was possible to write easily, progress quickened as remarkably as when China learned a new script on alphabetic lines. Instead of mere oral translations of scripture, it was possible to have a written one. The southern dialect was the first reduced to writing, but the dialect of the Fayum and of the Delta followed, perhaps all within the fourth century.

There came also a modification of the Eremite or Hermit life. Pachomius, another native, gathered the converts into barracks, grouping them according to their occupations, and organized a community life. When he died, about 346, there were nine such communities of men, two of women, all under his government. More and more this became the characteristic Egyptian Christianity, although families of Christians were known, and in many villages the old temples were appropriated for Christian worship.

When Constantine patronized Christianity, the political motive of opposing the emperor acted in a new way, the natives holding aloof from the Greek bishop at Alexandria, favoured by the state. The emperors were politic enough to offer special concessions, and all monks were exempted from conscription into the army.

The astute bishops of Alexandria long kept on good terms. Thus Cyril was careful to take with him to the synod at Ephesus, Shenute. This man had for 43 years been head of the great double monastery, at Deir-el-Abiad, and by his preaching and by his frequent letters his influence over the Egyptians was unrivalled. He had introduced vows to be taken by every monk and nun, and had greatly stiffened the drill. This seemed to increase its popularity, and his monastery at one time contained 2,200 men, 1,800 women. Cyril and Shenute were both arbitrary: if the Greek expelled all Jews from Alexandria, the Egyptian swept away the Greek idols throughout the country.

Meantime Alexandria was shrinking in size, and great buildings were falling into ruins. The empty Jewish quarter did attract Egyptians, and so the Greek element waned in importance. Now the emperors at Constantinople became alarmed, and revoked the exemption of monks from conscription; this naturally increased their disaffection. And when the local self-government was replaced by a system of Greek landlords and tax collectors, the whole country seethed with discontent, both economic and religious. Moreover the imperial authorities were frequently offended by the independent attitude of the Greek bishops, or "patriarchs" of Alexandria, as the names of Athanasius and Cyril remind us. Trouble came to a head in 451, when after the council of Chalcedon, the emperor banished Dioscorus the patriarch. From that moment the Egyptians asserted themselves as independent of the state. By the Greek theologians they were labelled as Monophysites. But the Egyptians knew nothing of theology, and merely repeated the formulae of their hero Shenute, now 118 years old: their aim was independence of Constantinople.

A Greek was indeed elected to follow Dioscorus, but he was murdered, and from that time onwards Egyptians ruled the Egyptian Christians. More than once the emperors tried to install Greeks, even giving them the civil office of Governor; but they were contemptuously called Royalists, Melchites, and only the state officials attended their ministrations. The Greek might live in that Alexandria where his troops could support him; the Egyptian patriarch usually lived at Babylon.

After the Moslem conquered, the Arabs built a new capital just north of Babylon, and there, in Cairo, the national or Cophic patriarch still resides. The Greeks who claim the title "Patriarch of Alexandria," have seldom seen that city, and their following is about 5,000 all told.

With this neglected chapter of Egyptian history, it is worth comparing one of English history, about half a century after the Arabs conquered Egypt. In Northumberland there were several sets of missionaries working, of different nations and customs. Each impressed his own customs on his converts, who were thus introduced to discords; and as often happens, the differences were as much emphasised as the agreement. At last the king, who was of one custom, and the prince, who was of another, decided to aim at peace. They called a great meeting of the English Christians, and set the missionaries to defend their rival customs. On the one hand were several from the Scots, on the other a Frenchman, an Italian, a man of Kent, and an Englishman who had been to Rome and France. The case was pleaded with care, and the king then gave his decision what customs should be adopted in his realm: the missionaries who would fall in with them were welcome to stay, the others went home to their society, and presently started fresh mission work elsewhere.

Each of these incidents has some meaning for us. The case of Egypt shows the resentment of a cultured nation against those who make forcible settlements, and how in matters of religion it will assert freedom both to organize and to think. The case of Northumbria shows the impatience of a people on whom foreign disputes are being transplanted, and the resolve that the missionaries must conform to what the native authorities think best.

China has had the same kind of troubles more than once. Missionaries from Persia repeatedly tried to keep their converts dependent on their patriarch of Babylon. Missionaries from Italy quarrelled so badly that the Pope was induced to send out a legate, and order as to the customs to be adopted. The Chinese emperors were astounded at the foreign interference, and three times over expelled the foreign missionaries. Today the Chinese converts are grateful for all they have learned from Amer-

ica, Canada, England, Scotland, Ireland, Denmark, Germany, Sweden; but they have no fancy to be associated with these "foreign devils" in the minds of their own Chinese neighbors. They find that there are at least four patterns of organization brought to them, Congregational, Methodist, Presbyterian, Episcopal, to say nothing of Roman Catholic. They are bewildered at the sub-division and rivalries; what care they about the differences between Jesuits, Dominicans, Franciscans, Augustinians, Missions Etrangeres, Lazarists, Immacculate Heart of Mary, Milanese, Priests of Steyl, Seminary of Peter and Paul? Can we wonder that at Swatow a conference thanks the missionaries and the boards for past help, and faces the future for itself? Must we not rejoice that the Chinese Christians feel the duty to evangelize their country, and to establish their own native system?

"VITAL VALUES OF THE CROSS."

By Rev. A. D. Belden, B.D., 11 St. George's Park Ave., Westcliff-on-Sea, Essex, England.

It cannot be too strongly emphasized that the sayings of St. Paul concerning the cross of the Lord Jesus Christ do not represent mere theorising about that extraordinary event; they represent, rather, the values which that cross came to have for him in his daily life. They were the current coin of the apostle's life—reflections of his daily experience of the power of Christ to save. We shall never do justice to Paul's meaning until we cease to regard these classic passages upon the cross as theology, and begin to see them as records of the plain every-day effect of the cross, not only upon his own mind and life but upon the minds and lives of his fellow Christians. Such an understanding of them would leave us face to face with the question: why should not the cross of Christ project itself into our own life also with just these values?

One can imagine St. Paul standing over against this modern religious world of ours and crying, wistfully, in the eloquent words that F. W. H. Myers has put into his mouth:

> "Oh, could I tell, ye surely would believe it.
> Oh, could I only say what I have seen;
> How should I tell, or how can ye receive it?
> How? till He bringeth you where I have been?"

From the famous passage contained in Romans, Chap. V, we can select three sentences which enshrine, in an impressive sequence, the three supreme values of the cross, not only for St. Paul, but for all men:

> "God, commendeth His own love towards us."
> "While we were yet sinners, Christ died for us."
> "Saved by His life."

Here we see St. Paul deriving from the cross of Jesus an assurance of Divine Love—an unveiling, and judgment of human sin, and a gift of Divine Grace.

I. In the cross there is the vital value of an *overwhelming assurance of Divine Love.* Were our imaginations equal to the task it would be a useful experiment to endeavor to re-write the history of the Christian centuries, minus the cross of Christ: one wonders how much of the history would be worth recording!

There are some people, even Christian people, who say, very unthinkingly, "it wasn't Christ's death that mattered, but His life." But how would His life have appeared without that sublime conclusion? We should have had the history of a noble teacher, whose sincerity and spirit were never put to final proof. That would be the situation at its best, for it is very doubtful whether Jesus could have avoided death in any honourable way. The truth is, of course, that these two things cannot be severed: the death is all of-a-piece with the life, it is part of one perfect witness: and as the death without the life and the teaching would be meaningless, so the teaching and the life without the death, *in the absence of that response from humanity for which Jesus looked,* would have been unfruitful. They would have missed their crowning demonstration and most amazing confirmation.

The very least that can be said about the cross of Jesus takes us a very long way indeed. It is that Jesus died in witness to the Love of God for humanity which filled His own soul to overflowing. Nothing could be plainer or simpler than that. Nowhere in human history do we find a greater lover of men than Jesus, and always He traces that Love of His to its source in the heart of the All-Father.

Let us ask ourselves, upon what ground would we believe that God is Love if we had not Jesus to turn to, if we had not for a supreme argument: Jesus, crucified for Love's sake? Should we turn to the other world re-

ligions? Can we fall back upon Buddhism, or Mohammedanism, or Hinduism, or Confuscianism? Would it not indeed be a fall? The very fact that not one of these religions rises to the level of becoming *a real religion of the spirit* but remains on the level of law and regulation, with next to no idea of redemptive aid from God for the sinful soul, that renders their witness to the Divine Love hopelessly inadequate to meet the vital needs of mankind. In every one of these faiths man may lift himself to God by awful and sublime struggle, if he can do so. He is not encouraged to believe that God stoops in pity and power to save.

Shall we look to Philosophy to convince us that God is Love? It can certainly provide us with some pretty arguments making in that direction, arguments that can stimulate and encourage a faith that is already in being. Its most valuable argument, however, turns upon the reality of the moral ideal, as it registers itself in the minds of men. But that reality expresses itself in humanity mainly in the form of condemnation. It is the reproach of an *unattained* ideal.

If, in all human history, there is no record of any achievement that reaches and satisfies the ideal, then a great burden is put upon belief in the objective reality of that ideal, or, at least, in the possibility of its ever being achieved. On the other hand, should there be discoverable in history one life in which aspiration and the moral ideal have kissed each other in the embrace of a perfect achievement, then human faith receives a mighty reinforcement. Such is the vital value of the stainless record of Christ, more especially as it is sustained in face of the torture and death of the cross. If that is not true, the reality of the moral ideal is left in heavy subjective shadow, a hint, a promise, a vague possibility with a minimum of power to save, but if it be true, then indeed, it becomes the "power of God unto salvation."

If then, God is to be judged by what has come forth

from Him in visible creation—Jesus Crucified is the highest and surest guarantee of the Creator's Redeeming Love that we possess.

Christ thus meets our fundamental need, for unless we can believe that God is Love there is no hope for any of us. A mere Task-master-God, an arbitrary sovereign, however Holy, working upon mankind by the sole motive of fear, will never save us from self-interest, in which alone lies the hope of salvation for the individual and for society.

But how obsolete becomes such a God in the light of the cross of Jesus! "Shall a man be more pure than his Maker?"

If there is no God of Love, then this supreme Lover of us all must actually be exalted to Godhead and made henceforth the soul and centre of our universe. "We needs must love the highest when we see it."

But let the soul only linger at the cross of Jesus and how sure it can grow of the Divine Love! For here, "God commendeth His own Love toward us." It is here that you may come in the worst hours of life to find that it is no mere spectator-God who calls upon you to suffer, but one who declares "in all their afflictions I am afflicted," and who in His suffering "heals and hallows all our woe," and breathes into us the spirit that can conquer the worst by an invincible faith in the best.

II. The second vital value that we can perceive in the Cross of Christ is *its terrific judgment of sin.* It is indeed amazing how sin gathers about Jesus in this final crisis, how it hems the sinless one in and does its worst and vilest to Him. Judas and Peter wounding Him in the house of His friends! Pharisees, Scribes, and Priests —representatives of ecclesiastical corruption and hypocrisy! Herod and Pilate—representatives of the crass tyranny and expediency of so-called justice! The mob—that multitude that had moved Him to compassion and whose misery it had been the object of His constant min-

istry to relieve! Militarism, mob-passion, perversion of justice, private tyranny, personal cowardice, vile avarice, lying and every manner of deceit! It is indeed a muster of all the powers of darkness hurling themselves at the purest and the best, so that it seems no exaggeration to declare, "Behold! the Lamb of God which beareth away the sin of the world."

Yet how subtle is this judgment of God upon sin! Sin is given the rein and permitted to do its worst against the simple goodness and unquenchable Love of Christ, and the rest of history is left to proclaim with ever increasing volume the utter futility of sin's vaunted power. Think what sheer confidence of power is reflected in these words "whilst we were yet sinners Christ died for us." How soon the pierced hands begin to pluck the fruitage of their pain! The centurion from the very foot of the cross, the disciples from their flight of fear, three thousand at Pentecost, hundreds of thousands more within a century, and a multitude that no man can number standing today with Christ at the right hand of God! Sin is indeed judged in history at the cross of Christ. It is the water-shed of the ages.

How is it judged, also, in human hearts that gather here as they see that Love pierced, tortured and slain! The very wrath of God against sin is transferred to the breast of the sinner, and in the believing soul a penitence arises which becomes an abiding hate of sin. We moderns have not, perhaps, done justice to this vital value of the cross. Dr. Lyman Abbott in a great passage upon this aspect in his "Theology of an Evolutionist," says:

> "It is the evil which sin brings upon men that brings sorrow to our hearts rather than sin itself. Nor shall we come to a moral state, worthy of the children of God until we have taken these two factors—the wrath against sin and pity because of sin, and found a way to unite them in one common ex-

perience, for mercy is not merely pity for a sinful man. It is the pity of wrath. Mercy is hate pitying."

There are few more searching questions for the human soul than how far it so loves goodness as to really hate sin? What is your hatred of lying, of cruelty, of impurity, of treachery and disloyalty of every kind? Tell me that and I can tell you if you are saved and safe. It takes this vision of what sin really is in its out-working—innocence defiled and crushed, ineffable Love pierced and bleeding, infinite compassion spat upon and rejected—to awaken our deluded hearts to the true values. Do you not feel that in every fight against sin in your own life, and in your own day and generation, you need this vision abiding with you so that however sweet and fair sin may appear in its favourite disguise as an angel of light you may always see it driving the nails into the hands of Love, crushing the thorns down upon Love's brow, piercing Love's side, spitting foully upon Love's purity, and so come to hate it as only perfect Love can hate, and able to break forever and always with that which is anti-Christ? "Now is the prince of this world judged."

III. And a third vital value for life that we find in the cross of Christ is the *Gift of Grace*. When such Love finds one's soul and stirs within it such hate of sin, what passion of longing is aroused for a new life and indeed a new being that can answer such love and become in its hands "a flaming sword to fight through the world!" This passionate longing too is answered, for the Love that speaks from the cross is not conquered by death nor overcome by sin. It is an ever-living Love and an undiminished Power.

If we feel that our past, however sinful, can be left to the atoning passion of this Love, working not only in and through us but throughout the universe, we can also lift our eyes to the future and believe that by His grace we,

too, can conquer sin and sorrow and death. See how St. Paul repeats this thrilling thought in this chapter. "If while we are enemies we are reconciled to God in the death of His Son, much more being reconciled shall we be saved by His Life." "If, by the trespass of one, death reigned through one, much more, still they that receive the abundance of grace and of the gift of righteousness reign in life through the one—even Jesus Christ."

There is a supernatural grace available for the soul that will really break with sin and embrace in fullest faith the Love of God. If Christ's sacrifice upon the cross proves His Love and wins our hearts from sin, how much more shall He, Himself, prove His Love by our perfect salvation. It is ours to believe in this grace, this Other Greater Life descending in ever new glory of character upon the soul, transforming it from glory to glory till it is perfected in His likeness!

Thus the cross becomes in our life the perpetual guarantee of the presence of such living power. This is the most vital value of all. The cross brings us into new personal daily association with God so that it becomes true of us that "if any man is in Christ Jesus he is a new creation."

The measure of what that power is prepared to do for us is to be found in the suffering Christ. A God who can suffer like that for Love of you and me will not stint His power as we seek to live in daily obedience to His Spirit.

Whatever, then, be the forces arrayed against us in our own soul or in the world, let us go forth to meet them in remembrance of the crucified and we shall discover that "in this sign we conquer."

Book Reviews

I. THEOLOGY, PHILOSOPHY AND APOLOGETICS.

More Than Atonement: A Study in Genetic Theology. By John B. Champion, Professor of Christian Doctrine, Eastern Baptist Theological Seminary. The Evangelical Press, Harrisburg, Pa. 459 pages. $2.50. 1927.

The author of this very helpful book displays the ability to combine theological discrimination and dissertation with a deep devotional appeal and evangelistic fervor. His book, therefore, should prove attractive to two or three groups of readers: those who are interested in studying theology as such, those who are primarily concerned to deepen the spiritual lives of Christians, and those who are consumed with a passion to make the Gospel message convincing to the unsaved. In a measure all devout Christians would claim classification in each of these groups, yet we have our special interests. This book should appeal to all.

The author "takes the highest point of view possible. This is the fulfilment of all God's nature in relation to man and sin. This fulfilment of the divine nature becomes the means of man's." There is a well developed discussion of the fulfilment in Christ of all that is foreshadowed in the Old Testament. Then Dr. Champion goes further to show that there is vastly more in the sacrificial and saving death of Christ than is involved in the Old Testament idea of atonement. In one place he sets forth the various words that have been used to interpret atonement. In this discussion, as well as all through the book, his discriminating use of terms is quite fine.

A splendid feature of this work is the emphasis that the author puts upon Christian experience. He conceives of Christ as holding the central place in the universe of God, carrying forward his work through the presence and person of the Holy

Spirit. To this conception Christian experience speaks, confirming and vitalizing it.

The author has divided his book into four parts: I The Genesis of Christian Theology; II Divine Fulfilment; III The Need of Redemption; IV Redemption of Self-Realization. He has covered a vast territory and used a wealth of material, and has presented it in a style that is pleasing.

H. W. Tribble.

An Anthology of Recent Philosophy. By Daniel Sommer Robinson, Professor of Philosophy, Miami University. New York. 1929. Thomas Y. Crowell Company. XIII + 674 pp. $4.00.

An explanatory title note describes further:

"Selections from the writings of the greatest philosophers of the twentieth century, with biographical sketches, analyses, and questions for discussion. A cross-section of the most readable of recent philosophical literature, topically grouped for class use and for every reader who wishes to keep abreast of this thought."

Thus one sees at once that this is a "source-book" such as are so much in use these days in educational institutions. While no source-book can take the place of detailed study of the quoted authors, nor ever give one an adequate knowledge of the subject, they are very useful and necessary in certain lines of approach to great fields of study and research. Besides the fact that such a book can give only very limited quotations from authors, one must always remember that the authors selected for quotation; the extracts chosen for inclusion and their arrangement are all part of the author-editor's interpretation of facts and views. In the present volume Dr. Robinson begins each section with an "Analysis" which frankly sets out what the reader is expected to find in the quotations which follow. Again each section ends with "Suggestions and Questions for Discussion," which further guide the student's line of thinking and goal or direction.

An Appendix gives helpful "Biographical and Bibliographical Sketches," "of the philosophers from whose writings selections have been drawn, together with a list of their chief publications." One cannot but wonder at some omissions from the names appearing as sources in this work. It is explained, to be sure, in the preface, that "the arrangement of the book according to the chief types and problems of philosophy has made it necessary to omit many philosophers who are fully as worthy of being included as those whose names appear herein," an explanation hardly to be understood quite literally, else an arrangement adopted gives us the main headings: Idealism, in three types; Realism, Monistic and Pluralistic; Pragmatism, in four types; Other Types, which include Mechanism, Vitalism, Superman Philosophy, Agnosticism, Cultural Pluralism.

It will thus be seen that we get a very good summary of contemporary tendencies in the very uncertain field of Philosophy.

Professor Robinson has supplied a volume much needed. Not only is it useful for scholastic students, it will enable many outside the schools to "keep track of" what is going on in the minds of those reputed or aspiring to be philosophers in our day.

W. O. Carver.

Essentials and Non-essentials of the Christian Faith. By John Mackintosh Shaw, M.A., D.D., Professor of Christian Theology, Auburn Theological Seminary, New York. Charles Scribner's Sons. New York. For T. & T. Clark, Edinburgh. 197 pages. $2.00.

Dr. Shaw takes his cue from the action of the Assembly of the Presbyterian Church, U. S. A., in 1910. A request was made to the Assembly to deprive certain young men of their licensure by the Presbytery of New York on the ground of their refusing to subscribe full to the confessional standards of the Presbyterian Church; in particular, because they refused to express their adherence to the doctrine of the Virgin Birth of our Lord. A committee was appointed that drew up a statement of certain fundamental and essential doctrines of the Presbyterian

Church, which statement was adopted by the Assembly, and Presbyteries were enjoined not to license or ordain any candidates for the Christian ministry whose views were not in accord with the doctrines thus enunciated. This position was reaffirmed in 1923. The essential doctrines thus set forth came to be known as the "Five Points of Fundamentalism." They affirm (1) the inerrancy of the Scriptures, (2) the Virgin Birth of Jesus, (3) the forensic or penal substitutionary view of Jesus' atoning work, (4) his physical resurrection, and (5) his miraculous power and working.

Dr. Shaw treats these points in a very clear and fair manner. He never leaves the reader in doubt about his personal beliefs and his grounds for them. His interest is in a vital application of these great doctrines concerning Christ—to the end that Christ may be real in every Christian's experience—more than in having candidates for the ministry subscribe to creedal statements of them. There is a twofold value to be derived from reading this book: one is to lead the reader to examine the grounds for his beliefs with reference to these five doctrinal points, and the other is to lead him to deal more charitably with others in arriving at their beliefs. Yet there is a distinct warning to be considered: namely, that we are not to throw down all the bars. There must be some doctrinal standard set for our ministers. It must be rigid enough to hold evangelical ministers to an exaltation of Christ, but liberal enough to stimulate individual experience. H. W. Tribble.

Religion And Its New Testament Expression. By H. Bulcock, M.A., B.D. Lectures delivered to the Liverpool Board of Biblical Studies. The MacMillan Co. New York. 280 pages. $3.50. 1929.

The first part of this book deals philosophically with certain great religious problems. By chapters the problems are: The Source of Religious Knowledge, The Nature of Religious Consciousness, Intuition and Faith, Mysticism and its Revela-

tion, The Idea of God, The Eternal Goodness, and Immortality. The author seems to be at home in philosophy. He writes with an ease and freedom that makes the reading a delight. And he handles each problem with a thoroughness and analysis that give the student some satisfaction. His best chapter in this first part is on immortality.

The second part deals more particularly with the New Testament expression of religion. The fatal fault here is that the author continues in the view of philosophy, seeking to explain all phenomena in keeping with his general premise. He sees no supernatural element in Christianity. He explains all of that away, but he seeks to keep Jesus clear of blame. The reader feels that the author has some respect and reverence for Jesus, but he is a rather weak and unchallenging Jesus that he leaves after he has cleared away the New Testament claims that are made for him. He centers his attack upon the writers of the Gospels. None of them were eye-witnesses, and the statements that they made about Jesus, that do not fit in with the author's theory, were picked up from hearsay that was based on gross exaggeration or they were grafted onto Christianity from certain ethnic religions. Paul's conception of Christ grew out of Hellenistic influences. John's doctrine of the Logos was added from Philo and Alexandrian philosophy. And so on the usual way. It is a most convenient method. Any critic can work it and come out with the theory that he started out with.

H. W. Tribble.

Criticism of the Philosophy of Bergson. By Rev. John MacWilliam, B.D. (Abd.), B.Litt. (Oxon.) T. & T. Clark, Edinburgh, and Charles Scribner's Sons, New York. 336 pages. $3.25 1928.

That Bergson holds a high place among the philosophers of all ages students of philosophy generally will agree. That he is abstruse, writing with a rather involved style, and is sometimes guilty of inconsistencies, many who have tried to fathom

him will agree. So a criticism of Bergson is welcome. And it has been handled well. The critic has not been afraid to make his criticism sharp. In fact, at times, they are rather too sharp. Philosophy must have language for expression, and language is variable. Perhaps the critic finds a conflict of terms that did not exist in the mind of the philosopher whose thinking is the subject of his criticism. But thus it must be, for that is the way philosophy grows—through criticising a philosopher or a system of philosophy, the seed of another, and perhaps better, philosophy is planted.

The thoroughness of this work will be appreciated. The author has studied diligently all of Bergson's writings, but he has given the bulk of his criticism to "Time and Free Will," and "Matter and Memory." He has also handled Bergson's "An Introduction to Metaphysics," and in the last chapter has considered his "Creative Evolution."

This is not a book for hurried or light reading, but for prolonged and careful study. The author is penetrating, discriminating and fair. The reader may come through the book with no greater admiration for Bergson, but he will have a greater appreciation of and love for philosophy, which is far better.

H. W. Tribble.

The Excellence of Revealed Religion. An Enquiry into the Meaning of Revelation. By C. G. Challenger, M.A., formerly Scholar of Peterhouse, and Lady Kay, Scholar of Jesus College. Cambridge University Press. Sole American Agents The Macmillan Co. New York. 1928. 100 pp. $1.00.

This, the Hulsean Prize Essay, 1927, is described as "an attempt to trace the growth and decay of the religious outlook which regards Christianity as a Revealed Religion, the truth and excellence of which is capable of being demonstrated by proofs such as prophecies and miracles, to criticise this view and to contrast with it the modern conception of Revelation."

The "preface" gives a very interesting account of the purposes of Reverend John Hulse, B.A., as described in his will providing for various means of combatting infidelity. He desired to procure "yearly some proper and judicious answer or answers to . . . new and popular or other cavils and objections against the Christian or Revealed religion, or against the Religion of Nature . . . Such . . . answers to be against notorious infidels, whether Atheists or deists. . ."

While Mr. Hulse recognized "other proper or useful arguments" as "direct or collateral proofs of the Christian religion," it is evident from his phraseology that he had in mind as most powerful arguments "prophecies and miracles."

That was more than a hundred years ago. What changes have come over the religious thinking of men is well illustrated in this volume which passes over these and relies on quite another line. With much condensation the author gives an outline of the chief stages of Christian Apologetic in its relation to Philosophy. He then pursues a close critical study of the relation of Reason and Revelation in the production and progress—especially the progress, of religion. He rejects miracles and magnifies prophecy, giving us a remarkably penetrating account of the rise and meaning of the Prophet. Here it is to be regretted that a certain bondage to current views of evolution in religion compels him to find no true prophets until relatively late, even in Israel. Moreover it is wholly unnecessary to deny miracles even though one may omit them from his apologetic material. In his discussion of the Paleyan Apologetic (Ch. V), not only does the author fail to do full justice to Paley and his age, apparently depending far more on Baden, Powell and others than on his own study at this point; but on his own side resorts palpably to that very *petitio principii* for which he arraigns Paley in hs reasoning.

So far as the main purpose of the Essay is concerned it must be said that its interpretation of the function of Reason in Revelation, while all too brief and lacking in the working out, is for such as can follow it, admirable and valuable.

W. O. Carver.

Beyond Agnosticism. A Book for Tired Mechanists. By Bernard Iddings Bell, Warden of St. Stephen's College, Columbia University. Harper and Brothers. New York. 170 pp. $2.00.

After reading *Beyond Agnosticism,* one is not surprised that it is the Religious Book Club selection for May. It is timely, original, helpful, and intensely interesting. It is written professedly for those who are seeking some reason for living which their materialistic education and experience have failed to give. The author writes with full recognition of the accomplishments of science and philosophy, but without undue exaltation of either. With rare saneness he perceives that science and philosophy have their limitations and that there is a point beyond which even they cannot go. It is at this point that religion comes forward to make its contribution, which consists in the intuition that there is Something beyond, and that this Something is personal. Religion he defines as the attempt to get into contact with the superhuman, supermaterial, superrational, ultimate Reality in terms of personality. The religion of the future will be beyond agnosticism, not below it. It will not only admit but proclaim the fact that, even with much searching, man is unable to find out God. The author believes that in the Incarnation God revealed Himself in human terms in order that He might meet man's insufficiency to find and to envisage Him. He declares that he believes Christianity to be true, not because of any external authority of person or book, but because he assumed it to be true for the purpose of experiment, and the result of the experiment verified the assumption.

This book is intensely personal throughout, and the author makes constant use of the first personal pronoun. He presents mature and reasoned testimony concerning the reconstruction of his own religious belief from the chaos of cynicism. The first six chapters are devoted to the working out of his own faith, which goes beyond current agnosticism. Then follow chapters dealing with Prayer, the Holy Sacrament, and Worship, the best of these being the one on Prayer. In the tenth chapter there is a discussion of the eternal mysteries of pain and death and in the concluding chapter the author summarizes his point of view.

The sub-title presents this as "A Book for Tired Mechanists." It is a book for all who have been made weary by the undue emphasis placed upon the purely physical, and for those who are inclined to despair of the worthwhileness of the human struggle toward high ideals and lotfy goals. It should prove exceedingly helpful to any who are seeking religious certainty for themselves or for those to whom they minister. Its frankness and sincerity in dealing with the perplexing relationship of science and religion should appeal powerfully to all thoughtful minds which perceive the conflict and turmoil, and long for assurance and peace. These the author has found for himself and by means of this book he will doubtless prove to be a trustworthy guide for others.

HOWARD M. REEVES.

The Bible Under Fire. By John L. Campbell, D.D., Chair of Bible Carson and Newman College. With an Introduction by Robert Dick Wilson, Ph.D., D.D. Harper & Brothers Publishers. New York. 1928 285 pages. Price $2.50.

The finest apologetic for Christianity is a life like that of our Lord. Dr. Campbell has given the world in the volume before us a sane and able plea for the old gospel. These arguments for those who knew him as teacher and friend come with added force by reason of his beautiful Christian life and example. No man could think lightly of Christ and the Bible in the presence of Dr. Campbell. All who knew him as pastor or teacher will cherish his memory.

The three subjects of Higher Criticism, Modernism, and Organic Evolution are treated at some length in this volume. The discussion is brought within the comprehension of the plain man. We are persuaded that many pastors would recommend this timely discussion to many of their thoughtful members, if they would first buy the book and read it for themselves.

JOHN R. SAMPEY.

II. MISSIONS AND HISTORY.

The Central Americans. Adventures and Impressions Between Mexico and Panama. By Arthur Ruhl Author of "The Other Americans," "White Nights and Other Russian Impressions," etc. Illustrated. Scribner's. 1928. 284 pages. Price $3.00.

"The political and economic importance of these republics to the United States is great, yet curiously little is known about them, and their character and psychology are totally misunderstood. It was in recognition of these facts that Arthur Ruhl undertook the journeys upon which the book is based. He conveys a vast amount of information in the course of an impressionistic narrative, but what is more important than that, he reveals the nature of the countries and the peoples. There is no more skilful reporter or interpreter than he, and none more amusing. Whether one desires data, or understanding, or merely pleasure, he will find it in this engaging narrative." Here is first hand information, put in delightful story, so that young and old can get a real knowledge of these real and important people. While the volume is illustrated yet every paragraph is a picture drawn by an artist. F. M. Powell.

Missions in Principles and Practice. By W. H. Knight, A.B., Th.D., Professor of Missions Southwestern Baptist Theological Seminary, Fort Worth, Texas. Nashville, Tenn. 1929. Sunday School Board of the Southern Baptist Convention. 190 pp. 60 cents.

This is a volume, as I understand it, in the Sunday School Board's post graduate study books, and also intended for use in Schools of Missions. Slightly more than half of it is devoted to the Bible teaching concerning Missions, the plan being in the Old Testament to study the Missionary idea, "Before the Law," "In Israel's Law," in "The Psalms," and in "The Prophets." In the New Testament, "Jesus the Missionary," "The Church

in Jerusalem," Paul's Missionary Journeys treated seriatim, "The Epistle and Revelation," where we have a very brief summary of the books in succession.

The second half of the book takes up "Missionary Fields" in four chapters and "Missionary Prospects—the Future."

Some such handbook is greatly needed. Before a second edition shall be printed this one needs careful proof-reading and some corrections in certain statements. W. O. CARVER.

The Sisters of Mercy in the United States, 1843-1928. By Sister Mary Eulalia Herron, Ph.D. MacMillan Co. 1929. 434 pp. Price $5.00.

"The history of any religious congregation pursuing the active life is a narrative whose situation cannot be isolated from the social, moral and the intellectual progress of the communities in which they live; so the history of the Sisters of Mercy in the United States is a record of practical service to their fellow-man: in the hospital, in the orphanage, in the home for the aged and the infirm, in the school, and in the college. It is a simple story of God's love in the hearts of those women whose only gift to the world is their service to humanity.

To those interested in the activities of religious congregations and in social welfare work, this book will show how religious communities have been, and are, an integral part in the advancement of civilization." F. M. POWELL.

The Rise of the Missionary Spirit in America 1790-1815. By Oliver Wendell Elsbree, Ph.D., Associate Professor of History, Bucknell University. Williamsport (Pa.) Printing and Binding Company. 1928. 187 pp. Paper.

This is a volume of research studies, documents, with full reference notes. It is the sort of thing all too little to be found in the field of missionary history. It deals with an extremely interesting period and one of first importance in knowing the

story of Evangelical Missions. The lines of research are varied and cover most of the field. The emphases are usually just. I would not approve the rather slighting way he discusses Roger Williams. A matter of especial interest is the influence of Theology on Missions. It is a most welcome volume.

W. O. Carver.

Signal Fires on the Mountains. By J. W. O'Hara, A.B., D.D., Superintendent Mountain School Department of the Home Mission Board of the Southern Baptist Convention. Nashville. 1929. Suday School Board. 128 pages. Paper 50 cents.

Most fittingly this *Study Book* about schools for mountain peoples in the South is dedicated to Dr. A. E. Brown, whose picture makes an imposing frontispiece. The ten chapters cover the field well. Dr. O'Hara has worthily succeeded Dr. Brown in the superintendency of this work. He has produced a book unusually well written and arranged for a study class. The pictures are good. Information is so deployed as to arouse admiration and interest, to evoke appreciation and support. Of course this is a type of work which already is outgrowing the missionary stage. That growth will be helped on by such a study as this.

W. O. Carver.

III. BIBLICAL LITERATURE.

Great Men and Movements In Israel. By Rudolf Kittel, Professor at the University of Leipzig. Authorized translation by Charlotte A. Knoch and C. D. Wright. The Macmillan Company. New York. 1929. 465 pages. $5.00.

A book written in popular style by the veteran Old Testament scholar Dr. Rudolf Kittel may justly hope for a very wide reading. In his Preface he remarks: "The highest purpose of history is not to relate what battles have been fought, or what kings have been set upon thrones or deposed, not even to state the accomplishments of the arts and sciences as such, but in all things to try to learn to understand the soul of individuals and great peoples, and thus the history of humanity. To approach this goal is the object of this book." Further on the author continues: "A central idea is followed, namely, that with all due deference to the democratic idea, history must be understood as a purely aristocratic phenomenon. History is really made by its heroes, its leading minds. Although the masses seem to make history and may believe that they do make history, they do not realize that they are under the dictatorship, either physical or mental, of a few individuals." In a brief Epilogue the famous scholar sounds a note that is almost pessimistic. Evidently the terrible World War has left its mark upon the soul of this famous scholar and teacher. He gives utterance to "a conviciton that, although humanity may have increased its knowledge somewhat, have gained certain refinements of life, and have acquired partial control over matter, in the essentials of life itself, in the growth of the spirit, in the purifying and ennobling of moral life, humanity has advanced but little if at all." While recognizing the fact that practical Christianity has brought about the elevation of woman, the overthrow of slavery and the alleviation of social distress, he adds: "Yet the strain in business morals as well as political,

destructive class distinction, and above all, the continued raging of the great scourge of humanity—war, with changed but more cruel methods toward combatants, prisoners, and non-combatants, regardless of age or sex—prove how little we have advanced."

Among German scholars Dr. Kittel has throughout his long career maintained a far more conservative attitude than Wellhausen and his followers. There was a time when books by Kittel sold slowly, but that day is now long past. He is esteemed as a truly great scholar with open mind and a reverent attitude toward the scriptures. One does not have to agree with all the Professor's conclusions in recommending the study of his books. Thoughtful pastors will find much stimulus and guidance in estimating the great men of the Old Testament if they purchase and study Dr. Kittel's most recent work.

JOHN R. SAMPEY.

A Critical and Exegetical Commentary on the Gospel According to St. John. By Archbishop J. H. Bernard, D.D. Edited by Rev. A. H. McNeile, D.D. Vol. I and Vol. II. Pages 740.

Archbishop Bernard completed the volume before his death and Dr. McNeile, author of the able Commentary on the Gospel According to St. Matthew, has edited it. This Commentary belongs to the International and Critical Series and has been awaited with interest and great expectation. It may be said at once that it is a noble piece of work and it will help any student who will use it. It is carefully done with accurate scholarship and balanced judgment. One does not find that note of genius which marks the work of Bishop Westcott, but he knows that he is following a competent mind. The author holds that the Beloved Disciple is the Apostle John and is the Witness from whom the Presbyter John, who wrote the book, obtained his information. This is a modification of the view held by Dr. Garvin in his "The Beloved Disciple," and does not fully meet the situation, for in John 21:24 the same man is described as the

Witness and the Writer. Dr. Bernard claims the Apostle John as the author of the Apocalypse. But this greatest of all books, the Gospel of John, is illuminated at many points by the painstaking labor of Archbishop Bernard. A. T. ROBERTSON.

The Prophets of the Old Testament. By Alex. R. Gordon, D.Litt., D.D. George H. Doran Company. New York. 364 pages. Price $2.00 net.

The fourth edition of this able treatment of the Hebrew prophets is abreast of the times in its appreciation of the literary beauty and the moral energy of the Old Testament prophets. Professor Gordon pays careful attention to the textual criticism of the prophetic writings, and he presents his exposition of the prophetic messages with fine literary skill. Many of the chapter headings are striking: "Amos the Prophet of Justice," "Hosea the Prophet of Love," Isaiah the Prophet of Holiness," "Micah the Democrat," "Nahum the Patriot," "Habakkuk the Prophet of Faith." It is easy to understand why this treatment of the Old Testament prophets has passed into the fourth edition.

JOHN R. SAMPEY.

The Dramatic Story of Old Testament History. By Ira Maurice Price, Ph.D., LL.D. Fleming H. Revell Company. 1929. 471 pages. Price $3.50.

The author of this interesting and authoritative presentation of Old Testament History states his aim in the following language: "This dash through the Old Testament is intended to be a book for reading rather than for study. Its aim is to give the reader a rapid survey of the entire period of the Old Testament—with a pencil sketch only of the chief events as they move on."

Dr. Price does not attempt to discuss critical questions with any fulness. This does not mean that he is unacquainted with

the field of higher criticism of the Old Testament. It is gratifying to have a book from the pen of a veteran Old Testament scholar, thoroughly at home in the Hebrew Bible and a master in the department of the Babylonian language and literature, in which the story of the patriarchs and of Moses is retained and presented with much of the flavor and charm of Genesis and Exodus.

The numerous illustrations throughout the book are well chosen, and maps aid the reader in understanding the movements of the history. As the intelligent reader moves from period to period he becomes persuaded that Dr. Price had the right to name his book "The Dramatic Story of Old Testament History." This admirable volume ought to be in the library of every preacher. Sunday School teachers also will do well to get this book and read it through again and again.

JOHN R. SAMPEY.

The Cambridge Shorter Bible. Arranged by A. Navine, T. R. Glover, and Sir A. Quiller-Couch. Cambridge University Press. 1928. 890 pages.

This is a worthy attempt to give the gist of the Bible, both as to narrative and message, and at the same time leave out much that is technical and temporary. The "arrangers" are men who believe the Bible to be God's word, and there is the supremest care to leave out nothing that would vitiate or mutilate God's message to men. Much of the "legislative" and local sections of the Old Testament are omitted, while those great messages of the Old Testament that form the background for the finest devotion of every age, and which also are in some measure included in the New Testament, are given, sometimes in full, but generally, in part. The "overlapping" parts have been reduced to one, hence the omission of Chronicles, etc. The whole of the Gospels and the Acts are included with rich selections from most of the rest of the New Testament. The "authorized" version is used mostly and except where the Revised version

gives the truer rendering. The work is arranged in paragraphs, but the verse locations are given at the top of the page. Perhaps every one would make different selections for such a work, but one doubts not that this edition will give a real message to wide circles which would have little or no Bible without it. The arrangement is attractive and the type is good. One believes it will do good.

F. M. Powell.

The Gospel and its Tributaries. By Ernest Findlay Scott, D.D., Professor of Biblical Theology in Union Theological Seminary, New York. 1928. Charles Scribner's Sons, 597 Fifth Ave., New York. Pages 295. Price $3.50.

The Kerr Lectures were delivered at the United Free Church College, Glasgow, in 1927-28. Dr. Scott has produced a most stimulating book. He is a thorough scholar and is open to all that modern knowledge has to offer, but he is loyal to the essenial message of Christianity. He shows that, while Christianity has received help and impetus from Jewish and Hellenistic sources, yet it has colored those more than it has been colored by them. Dr. Scott points out the weaknesses and excesses of radical criticism at many points, though at times he admits more than the facts call for. Yet the book has a large and generous outlook and grasp and will serve as a check on some who follow every new-fangled notion. He shows how a man can keep a fairly level head even in a whirlpool of discordant ideas.

A. T. Robertson.

Job, Moral Hero, Religious Egoist and Mystic. By James McKechnie. George H. Doran Company. New York. 1927. 141 pages. Price $1.50 net.

Of the many books on Job this is one of the most striking. The reader's interest never flags. The author concentrates attention on the sufferer and tries to enter into the soul of the tor-

tured saint. He depicts his struggles with rare understanding and sympathy.

There are so many striking sentences in the book that one would like to quote the author's words freely. "Plato reasoned himself into belief in a future life; Job agonized himself into it. Plato could give grounds for the faith that was in him; Job, beyond his conviction that justice must finally prevail, could give none. Yet Job's faith was more vital, more dearly bought than Plato's." "Sorrow always speaks of love; whatever deepens man's nature, be it sorrow or joy, always speaks of love. But in sorrow there is special efficacy. Prosperous people may doubt, shallow people may deny, but men who drink the cup of suffering to the dregs seldom fail to find a jewel at the bottom of the cup. It is the jewel of love."

The thoughtful reader will find it difficult to lay this book down before he reaches the end. JOHN R. SAMPEY.

The Book of the Twelve Prophets. New and revised edition by Sir George Adam Smith. Volume I, Amos, Hosea and Micah. 470 pages. Volume II, Zephaniah, Nahum, Habakkuk Obadiah, Haggai, Zechariah, Malachi, Joel, Jonah. 528 pages. Doubleday, Doran & Co., Inc. Garden City, N. Y. 1929. $2.50 per volume.

For many years Sir George Adam Smith has been one of the most popular writers on Old Testament subjects. Few men approach him in ability to understand and interpret and apply the messages of the Old Testament prophets. He has stimulated Bible students in all parts of the world by his scholarly and eloquent books on the prophets of Israel. His bow still abides in strength, and this revised edition of his expositions of the messages of the Minor Prophets will command a wide reading. Even in chapters in which one may disagree radically with the author's conclusions, one is drawn by the eloquent presentation of his views. The great central messages of the various prophets are presented in a masterful way. These

books will stimulate many a preacher to bring before his people the word of the Lord by the mouth of the ancient prophets. So eloquently are the prophetic discourses expounded by Sir George that the average preacher will be tempted to follow too closely the outlines and the detailed presentation of the gifted interpreter. If any one has been tempted to imagine that the Old Testament prophets are dry and prosaic, he will have this error forever removed by the reading of these volumes.

JOHN R. SAMPEY.

The Abingdon Bible Commentary. Edited by Frederick Carl Eiselen, President and Professor of Old Testament Interpretation, Garrett Biblical Institute; Edwin Lewis, Professor of Sysematic Theology in the College of Theology of Drew University; and David G. Downey, General Editor of the Abingdon Texts. Abingdon Press. 1929. 1452 pages. Price $5.00.

"Over sixty scholars, gathered from various countries in the English-speaking world, and representing a wide range of denominations, have contributed to this Commentary. Special attention has been given to the religious message of the Bible and its significance for our own time. Critical questions, however, have not been ignored, since it repeatedly happens that the religious teaching of a partcular passage depends upon considerations which only critical scholarship is qualified to weigh. as, for example, the "Servant Songs" in Isaiah. Discussions of even the most difficult questions are, however, made as non-technical as possible. The many general and special articles deal with subjects on which the average Bible teacher and student most needs help, and in every case the article is written by an expert.

The Abingdon Bible Commentary meets the need of that great number of people who desire to have in limited compass an explanation of the Scriptures which is scholarly without being pedantic and evangelical without being traditional."

F. M. POWELL.

The Master. A Life of Jesus Christ. By Walter Russell Bowie, Rector Grace Church in New York City. Charles Scribner's Sons. New York. 1929. Pages 328. Price $2.50.

Dr. Bowie has produced a most interesting book about Jesus and yet one which, like the others of which he speaks: Chapter II, "Interpretations of Jesus" is a one-sided picture. He refuses to credit as fact the Virgin Birth of Jesus as told by Matthew and Luke and attributes those narratives to the adoring imagination of the evangelists (p. 33). He rejects the opening chapters of Matthew and Luke as "High rhapsody" and not history (p. 34). So again he deems the bodily resurrection of Jesus as immaterial. "What happened to the body laid in Joseph's grave is something never fully to be explained." (p. 315). The disciples had a "vital conviction" that the spirit of Jesus was alive and had appeared to them. It is a very human Jesus that Dr. Bowie sees, a surpassing religious genius, a man full of the spirit and the power of God, but not the Son of God and the Son of man presented in all four Gospels.

A. T. Robertson.

Towering Figures Among the Prophets. By L. O. Lineberger, Pastor of Main Street Methodist Episcopal Church, Rutland, Ohio. The John C. Winston Company. Philadelphia. 1928. Pages 181. Price $1.50 net.

The author presents twelve sermons, and speaks of nine prophets. One sermon deals with Job and another with Nehemiah. Perhaps the book gains in value by the omission of the eight prophets who do not appeal to the preacher as do the nine about whom he writes. The modern critical views as to the Old Testament are now common property, and the preacher seems to have accepted most of the current criticism, but he delivers sermons that are practical and suggestive. He has a genuine appreciation for the religious and moral messages of the Prophets.

John R. Sampey.

The Speaker's Bible. Edited by James Hastings, D.D. The Gospel According to St. Mark. Vol. I. 1929. The Speaker's Bible Office, Aberdeen, Scotland. American Agents, W. P. Blessing Co., 63 E. Adams St., Chicago Ill. Price $3.50. Pages 256.

The volumes in this series come on apace. They preserve uniform excellence in the selections of pertinent quotations from authors. There is a peril in a preacher's leaning too much on homiletical commentaries, but these volumes afford handy illustrations. This one goes through chapter 9 of Mark.

A. T. Robertson.

The Hebrew Prophets and Their Message for Today. By Rev. John Adams, B.D. T. & T. Clark, 38 George Street, Edinburgh. 1928. 218 pages. Price 2 shillings.

The editor of the Scottish Layman's Library has himself undertaken the volume on the Hebrew Prophets. He seems to bear in mind the fact that he is writing primarily for laymen, as one may observe in his choice of titles for the different chapters: "A Layman from the Hills of Tekoa," "A Shattered Home in Mount Ephraim," "The Greatest Statesman in Jerusalem," "A Voice from the Villages," "Laymen in the House of Ezekiel," etc.

The reader's interest is caught and held throughout the volume.

John R. Sampey.

IV. HOMILETICAL, EDUCATIONAL AND PRACTICAL.

This Is My Church. By F. F. Brown, Pastor of First Baptist Church, Knoxville, Tenn. The Sunday School Board of the Southern Baptist Convention. 1929. 63 pages. Price 75 cents.

This earnest Southern Baptist pastor pleads that the followers of Jesus Christ should realize the seriousness and sacredness of church membership. Out of extensive experience he has been led to see how lightly many people hold their church obligations. In this brief volume he undertakes to stimulate interest in and loyalty to one's church and its program. He sees in our material prosperity many elements of danger, and believes that the cure of covetousness and the antidote for materialism lie in unselfish giving and service for the cause of Christ through one's church. He is convinced of the wisdom of the Co-operative Program of Southern Baptists, and appeals for team spirit and unselfish devotion in the state-wide, South-wide and world-wide efforts of this great religious group. A pastor might do well to carry his people through a series of prayer meeting services on the basis of the stimulating thought of this little book. G. S. Dobbins.

Modern Evangelism. By Raymond W. Cooper. Fleming H. Revell Co. 1929. 192 pages. Price $1.75.

The author is an apostle of "visitation evangelism," and this book is an attractive presentation of motives and methods in organized personal soul winnng. The proposal to utilize the entire church in winning others to Christ and to church membership is founded in the example and teaching of Jesus, and in the practice of the early disciples. Mr. Cooper points out that mass evangelism has grown continually less effective, and

pleads for a type of evangelism that is nearer the New Testament model. He shows that the old type of evangelism, which depended largely upon one man reaching a multitude of people at a single time, is not only less successful than personal evangelism, but has less scriptural warrant. If transmitting one's faith to others, if witnessing for Christ, if building up the kingdom of God, constitute the supreme ends of the Christian life, then no Christian should be exempted from the privilege and duty of individual soul winning. Perhaps the greatest single problem of the pastor, however, is that of leading his people to this conception and making them willing to undertake this kind of work. The great majority of church members shrink from approaching even their most intimate friends on the subject of personal religion. This book undertakes to strengthen the pastor's conviction that he must somehow persuade his people to make a beginning, and then gives to him simple, practical suggestions as to how to make the effort continuous rather than spasmodic. "Let me have 15 per cent of the membership of any church, anywhere, any time, and they will win more persons to Christ and the church in one week from amongst the church constituency than any evangelist could win in two months from the same constituency by public meetings," is the author's contention. He has no patented process but out of a wide experience gives many helpful plans for this much needed type of evangelism. G. S. Dobbins.

Souls in the Making. By John G. MacKenzie. Macmillan Co. Chicago. 1929. 259 pages. Price $2.25.

"Among younger ministers a widespread feeling of embarrassment prevails, sometimes amounting almost to panic, at the realization of their utter ignorance of what is supposed to be their specialty, the human soul. Facing this problem as a minister carried Mackenzie in the end into a professorship of Sociology and Psychology. While his schooling and experience are British, it is noteworthy that his masters in psychology are

largely American—James, Hocking and Pratt. Freud, Jung and the psychoanalysts in general are critically examined and thus used also. It is something new for a scholar with a background of pastoral experience to set forth helpful psychological approaches to the problems of wrong doing and moral disintegration with which his modern parishioners confront the minister."

This is an interestng and scholarly work, by one who has sympathy and has had wide experience in striving with the problem that he is seeking to help others solve. This book will be stimulating study for any minister who is seeking to meet all his difficulties in the best way for Christ's sake. F. M. Powell.

The Beliefs of 700 Ministers. By George Herbert Betts. The Abingdon Press. 1929. 74 pages. Price $1.00.

Here is a unique little book. It proposes to apply the statistical method, so popular in research work today, to the problem of Christian beliefs. What do representative Christians believe, anyhow? Why do they hold these beliefs? What difference does it make as to what they believe? The author, who is Professor of Religious Education in Northwestern University, devised an ingenuous questionnaire which he sent to a carefully selected list of Christian ministers, and from which he received 700 replies. The questions raised fall under three main divisions: (1) Is there a God? Who, what kind, where? (2) Whence came, whither goes man? (3) What has God to do with the running of our lives and the universe? The returns are organized according to the denominational affiliation of those replying. Distinction is made between ministers in service and theological students, a separate analysis being given of the replies from students to indicate trends among young ministers. The returns are exceedingly interesting. The only point on which there is substantial agreement is that there is a supreme being—that God exists. The fact that the replies indicate a liberal theology is perhaps due in part to the type of ministers

to whom the questionnaire was addressed and the sections of the United States in which they live. It is altogether probable that an almost entirely different result could be obtained by carefully selecting another group of ministers from other sections. The investigation therefore furnishes no conclusive proofs, but is valuable as showing the direction in which the thinking of many modern ministers is going. G. S. Dobbins.

Storing Up Triple Reserves. By Roger Babson. The MacMillan Co. Chicago, New York. 1928. 364 pages. Price $2.00.

This interesting volume is the outgrowth of years of study and much practical experience. It seeks to show how one may secure success by developing financial, physical and spiritual reserves.

To use the publisher's word as gathered from the author, the book is, "Chart and compass and full sailing orders for all American business men who want to insure themselves against a breakdown about the time they get somewhere near the top.

Section I. How to escape from a hand to mouth existence as far as food, and clothes and shelter go.

Section II. How to escape from a half-dead-and-alive existence as far as your powers of physical endurance go.

Section IV. How to escape from an up-and-down existence as far as peace of mind and confidence and courage are concerned."

This isn't just another *book*—the last part, that dealing with "Intangible Reserves" is worth many times the price of the book. The keen, practical things said in the first two parts are not discredited, but heightened by the superior excellence of the last. Hence a man of physical strength and financial and social success speaks out of a long rich experience, without party label or school colors, to men of all degrees about the things worthwhile—the soul, prayer, the church, the family eternity, etc.—in word, about *spiritual* reserves, it is not preaching, but,

my! what preaching it is. One is undecided whether preachers or laymen need this book most. One wishes that every man and boy in America could study and ponder it.

F. M. Powell.

Enlisting Laymen. By Frederick A. Agar. The Judson Press. 1929. 79 pages. Price $1.00.

"Not a book about the laymen but a book for the laymen, by a fellow worker," the publishers declare in their introduction to this brief handbook on methods of more efficient work on the part of Christian men. The author believes that the churches have too long overlooked the man-power in their membership, and that the enlistment in Christian service of the men of our churches is the outstanding need today. He does not provide a mere compendium of methods, but in his usual vigorous fashion digs at the consciences of laymen, often getting in a good "dig" at the preacher for his neglect. The book would make an excellent basis for a course of study with a group of deacons, or other laymen, who are willing to give a bit of time to the improvement of their service in the church. G. S. Dobbins.

New Youth Evangelism. By John F. Cowan. Fleming H. Revell Co. 1928. 160 pages. Price $1.75.

The author sets out with the conviction that "Only youth can reach and save youth." By this he does not mean older people can not be successful soul winners among children and young people, but that the influence of example and the urge of imitation are so great that ultimately a church will cease to reach and save its childhood and youth if the children and young people themselves do not share in the soul winning enterprise. He points out that the churches generally have under-valued

the possibilities of youth reaching youth for Christ. We have too often taught and trained, persuaded and inspired, and in every possible way sought to make Christianity and the church attractive for youth; but all too often we have harnessed the powers thus discovered to no challenging ends. The consequence is that young people soon slip away from the church, even though they may have been genuinely won to Christ, because the church does not offer them a great enough task. Outside of the missionary challenge, the most attractive and compelling call which the church can make to modern youth is that of winning the lost in their own community to Christ and his way of life. Dr. Cowan outlines many effective suggestions for enlisting, training, utilizing young people in this supreme Christian enterprise. He has no one particular method, and emphasizes the older type of "mass evangelism" along with the newer "visitation evangelism." The book is full of human interest stories, and reflects throughout safe and sound theology.

G. S. Dobbins.

How to Talk. By John M. Clapp and Edwin A. Kane. Ronald Press Co. New York. 1929. 647 pages. Price $5.00.

This is not just simply *another* book—this one is different. It is in a class by itself. It is different also in the fact that it actually undertakes to do what it claims! The art of speech is here taught in the most complete and most interesting way one has found. "Technicalities" scarcely burden at all as one is led from one interesting, clear and useful group of facts to another.

Nor is this merely another series of "talks on talking." This book is the outgrowth of years of experience in helping individuals and groups out of their own failures in communicating to others. The book is replete with invaluable suggestons—not of the cut and dried sort—for the cultivation of habits that enable one to talk effectively. One is taught more by indirection,

illustration and suggestion than by rule and lecture. One is gently led through the labyrinth of his own many faults, and is then firmly guided to principles and habits that will prevent his "falling in" again. It is really a great book, one that every business and professional man should have and use.

F. M. Powell.

Church Finance. By William A. Leach. Cokesbury Press. 1928. 225 pages. Price $2.25.

Dr. Leach is editor of the magazine, "Church Administration," and in this book sums up principles and methods of church finance which have come under his survey in his many years of connection with this periodical. He has gone beyond the usual treatment of the subject by proposing certain alternatives to the older and better established "modern methods," indicating how the church is to arrive at its resources, how it may use the mails, suggesting a substitute for the every-member canvass, discussing the possibility of endowments, showing how better business methods are to be introduced in soliciting and accounting for church funds. There are many valuable forms included in the book and a number of stimulating and suggestive publicity hints. This book should take its place on the shelf of best books in the field of finance. G. S. Dobbins.

Wisdom In Soul Winning. By William Wistar Hamilton. The Sunday School Board of the Southern Baptist Convention. 1929. 144 pages. Price 75 cents.

This excellent book might well have been entitled, "Wisdom in Evangelistic Illustrations." Seldom will one find a greater number of timely stories which throw light on the New Testament doctrine of salvation and the methods by which these cen-

tral truths are to be made simple and clear to the unbeliever. There is nothing profound about the treatment, but rather a charming simplicity that makes the book easily read and attractive as the basis of popular study in a personal workers' band. The material is homiletical throughout, and reflects the wide and varied experiences of the author, who at one time was the Superintendent of Evangelism of the Southern Baptist Home Mission Board. The author indicates the way of wisdom in the many aspects of soul winning, the repetition of the key words in each chapter becoming somewhat monotonous but unifying the treatment. The book is intended especially for use in classes in church administration, and is one of the texts provided by this new department of the Sunday School Board.

G. S. Dobbins.

Are There Too Many Churches In Our Town? New York: The Inquiry. 1928. 108 pages. Price, paper 75 cents, cloth $1.25.

This investigation, conducted under the auspices of The Inquiry, undertakes to discover the answer to this question on objective rather than subjective grounds. It is proposed to study actual conditions in typical communities regarding the multiplicity of churches, the extent to which they overlap and conflict, and what can and should be done to relieve over-churching. The effort is made to deal with the problem in entire fairness, giving the arguments both for and against many churches divided along denominational lines as over against a few churches where denominational lines have been largely erased. The Inquiry frankly looks toward plans by which church union may be secured, at least to the extent of eliminating many small competing churches which have almost no opportunity of growth and which stand in the way of a few large, efficient churches. The chapters are arranged in the form of "discussion outlines," with a view of their being used as a guide to group discussion of the essential problems which underlie practical church union.

The appendix contains a suggested constitution for an "undenominational church," with an alternate constitution for a "federated church." Students of this perplexing problem of church union will find this a stimulating guide to their thinking and to group discussion. G. S. Dobbins.

Building the House of God. By Elbert M. Conover. Methodist Book Concern. 1928. 215 pages. Price $2.50.

Never in the history of American churches has there been so much interest in church architecture and building as today. Millions of dollars are being poured into church "plants," not of the old cathedral or preaching type, but rather as places of worship, of religious education, of recreational and social activity. In this volume the whole range of the significance of the church building, its location, the problem of its construction, its equipment, its acoustics, its decorations, and many other matters are given careful and expert attention. The first section of the book is especially valuable to those who are not familiar with types of church architecture, and who desire to be able to distinguish between Roman and Byzantine, Romanesque and Gothic, Georgian and Renaissance, etc. The author immediately turns to the demands made upon the modern building, and undertakes to show how beauty and utility may be combined. Committees faced with the problem of designing a church that is architecturally correct and practically usable will find this book of very great value. G. S. Dobbins.

Concerning the Collection. By Monroe E. Dodd. Fleming H. Revell Co. 1929. 191 pages. Price $1.50.

Dr. Dodd is pastor of a great Southern Baptist church noted for its liberality in giving and its practice of the doctrine of stewardship. That this should be said of any church is manifestly due to no accident or fortunate circumstance. For many

years this devoted pastor has built principles of stewardship into the lives of his people. One of his methods is to emphasize the church offerings and make them a part of the service of worship. He conceived the idea of a planned offering service instead of the usual rather perfunctory offertory prayer preceding the collection. This feature of the service consumes some three to five minutes, and consists first of a brief scripture, with a word of illuminating comment; second, a story or anecdote, taken from human life and illustrative of the principal point of the scripture passage; third, a prayer, usually associated with the scripture theme and story, in which the offering is dedicated to God for his purposes, and his blessing asked upon it and the causes for which it goes. The book consists of a year's program, selections being made from actual services conducted by Pastor Dodd. Pastors will find the book exceedingly helpful and suggestive. G. S. Dobbins.

A Study of Adolescent Development. By Frederick W. Stewart. The Judson Press. 1929. 194 pages. Price $1.00.

This book represents one of the many efforts being made to bring the viewpoint and methodology of the university to the teachers and leaders in our church schools. The volume is one of the specialization units in the Standard Leadership Curriculum. It is intended as a brief handbook on adolescent psychology, the application being made to religious education. The author recognizes in his preface that he has undertaken the impossible in the effort to reduce to ten brief chapters the essentials in a study of adolescents, but he proposes to do his best within the limitations. The result will depend somewhat upon the reader's background. If the reader already has a fair acquaintance with the psychology of adolescence, he will find this a valuable handbook; but, if he has had little or no training in this field, he will probably find himself bewildered by what the author leaves out as taken for granted, or threatened with mental indigestion be-

cause of the necessity to take so much food compressed into so little volume. The most valuable feature of the book is the section at the close of each chapter, "For discussion and observation." In the hands of a skillful teacher who has an acquaintance with psychology and its methods, this book should afford an exceedingly valuable course of study for teachers and leaders of adolescents.

G. S. Dobbins.

The Intimate Problems of Youth. By Earl S. Rudisill. The MacMillan Co. 1929. 216 pages. Price $2.00.

The author brings to his task the experiences of a university professor and an active pastor. He writes therefore from the standpoint of intimate association with young people and in the light of a thorough understanding of adolescent psychology. The result is a book of much more than usual value. It is thoroughly scientific in its approach, yet practical and full of human interest. It is worthwhile to note the half-dozen central problems which the author has selected about which to gather his discussion: (1) The Social Problem, (2) Choosing a Vocation, (3) Leisure, Recreation and Culture, (4) Youth and Sex, (5) Facing the Moral Issue, (6) The Problem of Religion. This is the sort of book that would perhaps be most acceptable in an orientation course for college students. It is quite beyond the reach of a popular church school group or the members of a young people's society. It could be read with great profit, however, by pastors who are interested in reaching the more intellectual type of young people in their churches, and by all thoughtful directors of religious education.

G. S. Dobbins.

V. MISCELLANEOUS.

Red Men on the Big Horn. By Coe Hayne. Judson Press. 1929. 123 pages. Price $1.00.

"A little book with many big interests. First of all, here is the true story of an Indian boy who, heir of tribal hatreds and sworn by his mother to avenge his father's death, came under Christian educational influences, and knew transforming contacts with devoted missionary teachers, so that for many years now he has been giving his sturdy personality to highly appreciated pastoral service among his people. The problems of the Indians—economic, civic, moral, religious— are brought forward in a most striking way as they are dealt with in their direct relation to the lives of individuals. Methods of education, general and religious, are searched by illuminating side-lights. The general reader will be grateful for the information imparted Pastors will appreciate the illustrative material so generously afforded. Boy Scout, Royal Ambassador, Camp-Fre, and similar groups of American young people will welcome the store of legends and of pictures of Indian life in the tepee and on the trail." F. M. Powell.

Rainbow Gleams. By Rosalie Mills Appleby, Southern Baptist Missionary to Brazil, author of "The Life Beautiful" and "The Melody of God." Nashville, Tenn. 1929. Sunday School Board of the Southern Baptist Convention. 246 pp. $1.75.

Mrs. Appleby has won already a large place with her pen. She has a mystical, sentimental soul with a deep personal devotion to Christ and to ideals, which are very real to her. With this she has a remarkable capacity for collecting and combining gems of thought and emotion in poetry and in prose. She has a fund of real stories, most piquant of which she has brought

from Brazil. All these she combines under arresting and stimulating topics, as: "The Unsullied Triumph," "The Higher Call," "The Eastern Window," "The Inner Veil."

"The Life Beautiful," suited particularly to girls and young women, had a merited, phenomenal success. The present volume is more general in its appeal and challenges youth regardless of sex. It is to be hoped it will prove as much a blessing as the former work.

W. O. Carver.

Labels and Libels. By Dean W. R. Inge. Harper & Bros. New York. 1929. 262 pages. Price $2.00.

As the title would suggest, this is just the sort of book to give the "gloomy Dean" sufficient scope for his cynicisms and witticisms; in it there is plenty of both. His witty invectives against "party labels" and sectarian hatreds are excellent in themselves; but one loses much interest when he reads (on page 24) "The movement for the interchange of pulpits is still resisted by the official representatives of the Church of England."

He says many true and interesting things about his own church and the churches of Europe as a whole. As would be expected, he knows little about Americans and American Churches, but, as usual, that does not prevent his making comments about both. He really understands the Roman Catholic system and has some very pertinent things to say about it.

In a charming manner he discusses the future of religions, social problems, progressive civilization, the "Prayer Book" situation, preaching, faith, hope, and almost every interesting subject under the sun. His "Prognostications" are extremely interesting and always unique. One will often disagree with the author, but will never ignore what he says. No doubt the Dean hoped to stir up thinking, if not contention, by publishing these articles. It is hard to find any reason for some things set forth—but such things are usually better "out" than in one's system. One discovers that the author, like the rest of us, finds it easier to denounce partisanship, race hatred, etc., than to get

free of them. One believes that these chapters, written at various times, will be not only stimulating but of lasting value to all who are earnestly seeking to find and live the will of Christ.

F. M. Powell.

A College Grammar. By Mason Long. Ronald Press Co. New York. 1928. Price $3.00.

This is both a practical and a useful grammar—much of the material is entirely new, and all of it has an original freshness about it that causes one to want to sit down with the book at once. It brings the growing problems of the English language up to date, and is so arranged that it will form an authoritative reference book for years to come.

Another very worthwhile feature is that every point is illustrated with specifis examples, and these are not simply *examples.* These have been selected from the widest sources of English Literature, classic, ancient and modern. While these illustrate the point discussed, they are also very suggestive and, in themselves, create a desire for the best literature, poetry and prose. This is the best book of the kind one knows.

F. M. Powell.

The Trail of Life in College. By Rufus M. Jones. MacMillan Co. 1929. Price $1.75. 201 pages.

The real background of this delightful little book can best be gathered from the author's own words:

"The main problem for a youth when he is a youth is to discover what he *wants* to grow into. The moment he knows certainly what he wants to be in maturity, he can nearly always *arrive* there. But how can he discover what he really *wants?* What *is* the best he can grow into? The person who helps him most is the person who helps him to answer those questions, the person who enables him to read his own mysterious soul,

to open his sealed orders and to feel 'the invincible surmise' that carries him forward in the right direction. I am telling here how that happened to me." This the author does in such a captivating and compelling way that one feels that the author is dealing with one's own problems. How interesting and refreshing! F. M. POWELL.

I Believe in Man. By Judge Leon McCord. Harper & Bros. New York. 1929. 137 pages. Price $1.50.

For years, the author, Judge McCord, has been committing criminals of every type and age of both sexes to penal institutions. All sorts of crimes have come under his review. But unlike the average judge, he has sought to find the underlying causes of these crimes. The courts to him have not become mechanical. Trials before him are real human dramas, in which are individuals, however streaked with sin, that have latent moral worth and purpose. Judge McCord delves into the early lives of the criminals brought before him, especially does he seek to know their home life, their habits and their surroundings. He has come to feel a personal interest in every man brought before him and actually *assumes* some responsibility in his behalf. "In these pages he gives his findings and sets forth his views on what will fit man for the courageous, strong and successful life which is his destiny." He wants to see every man clean in body and soul and these forty interesting, well chosen, and poignantly expressed topics which are discussed in this little book will aid in producing and stabilizing character.

F. M. POWELL.

Index to Book Reviews.

Page

Adams, Rev. John, B.D.: The Hebrew Prophets and Their Message for Today 357
Agar, Frederick A.: Enlisting Laymen 362
Appleby, Rosalie Mills: Rainbow Gleams 369
Are There too Many Churches in Our Town? 365
Babson, Roger: Storing Up Triple Reserves 361
Bell, Bernard Iddings: Beyond Agnosticism. A Book for Tired Mechanists 344
Bernard, Archbishop J. H., D.D.: A Critical and Exegetical Commentary on the Gospel According to St. John 350
Betts, George Herbert: The Beliefs of 700 Ministers 360
Bowie, Walter Russell: The Mastor. A Life of Jesus Christ 356
Brown, F. F.: This Is My Church 358
Bulcock, H., M.A., B.D.: Religion And Its New Testament Expression 340
Campbell, John L., D.D.: The Bible Under Fire 345
Challenger, C. G., M.A.: The Excellence of Revealed Religion. An Enquiry into the Meaning of Revelation 342
Champion, John B.: More Than Atonement: A Study in Genetic Theology 337
Clapp, John M., and Kane, Edwin A.: How to Talk 363
Conover, Elbert M.: Building the House of God 366
Cooper, Raymond W.: Modern Evangelism 358
Cowan, John F.: New Youth Evangelism 362
Dodd, Monroe E.: Concerning the Collection 366
Eiselen, Frederick Carl: The Abingdon Bible Commentary 355
Elsbree, Wendell, Ph.D.: The Rise of the Missionary Spirit in America. 1790-1815 347
Gordon, Alex R., D.Litt., D.D.: The Prophets of the Old Testament 351
Hamilton, William Wistar: Wisdom in Soul Winning 364
Hastings, James, D.D.: The Speaker's Bible 357
Hayne, Coe: Red Men on the Big Horn 369
Herron, Sister Mary Eulalia, Ph.D.: The Sister of Mercy in the United States, 1843-1928 347
Inge, Dean W. R.: Labels and Libels 370
Jones, Rufus M.: The Trail of Life in College 371
Kittel, Rudolf: Great Men and Movements In Israel 349
Knight, W. H., A.B., Th.D.: Missions in Principles and Practice.... 346
Leach, William A.: Church Finance 364
Lineberger, L. O.: Towering Figures Among the Prophets 356

Page

Long, Mason: A College Grammar 371
MacKenzie, John G.: Souls in the Making 359
MacWilliam, Rev. John, B.D. (Abd.), B.Litt. (Oxon.): Criticism of the Philosophy of Bergson 341
McCord, Judge Leon: I Believe in Man 372
McKechnie, James: Job, Moral Hero, Religious Egoist and Mystic 353
Navine, A.; Glover, T. R.; and Sir A. Quiller-Couch: The Cambridge Shorter Bible 352
O'Hara, J. W., A.B., D.D.: Signal Fires on the Mountains 348
Price, Ira Maurice, Ph.D., LL.D.: The Dramatic Story of Old Testament History 351
Robinson, Daniel Sommer: An Anthology of Recent Philosophy 338
Rudisill, Earl S.: The Intimate Problems of Youth 363
Ruhl, Arthur: The Central Americans. Adventures and Impressions Between Mexico and Panama 345
Scott, Ernest Findlay, D.D.: The Gospel and its Tributaries 353
Shaw, John Mackintosh, M.A., D.D.: Essentials and Non-essentials of the Christian Faith 339
Smith, George Adam: The Book of the Twelve Prophets 354
Stewart, Frederick W.: A Study of Adolescent Development 367

The Future of the Seminary in the Light of Its Past.

Inaugural Address of John Richard Sampey, D.D., LL.D., as President of the Southern Baptist Theological Seminary, Sept. 17, 1929.

The Southern Baptist Theological Seminary is seventy years old. During this period the Seminary has had twenty-six professors, four of whom held the office of president. We are assembled this evening to witness the joint inauguration of the twenty-seventh professor and the fifth president. It is a fitting time to take stock of the ideals of the institution as these have been formulated by the founders and their successors, and to renew our allegiance to these ideals in the future development of the Seminary.

On July 20, 1856, James P. Boyce, who was just completing his first session as professor of theology in Furman University, Greenville, S. C., delivered an epoch-making inaugural address on "Three Changes in Theological Institutions". What were the three changes proposed by this young teacher not yet thirty years of age? His great colleague, John A. Broadus, gives the following summary of the changes advocated in this remarkable address: "(1) A Baptist theological school ought not merely to receive college graduates, but men with less of general education, even men having only what is called a common English education, offering to every man such opportunities of theological study as he is prepared for and desires. (2) Besides covering, for those who are prepared, as wide a range of theological study as could be found elsewhere, such an institution ought to offer further and special courses, so that the ablest and most aspiring students might make extraordinary attainments, preparing them for instruction and original authorship, and helping to make our country less depend-

ent upon foreign scholarship. (3) There should be prepared an Abstract of Principles or careful statement of theological belief, which every professor in such an institution must sign when inaugurated, so as to guard against the rise of erroneous and injurious instruction in such a seat of sacred learning." The three changes advocated by Professor Boyce were all embodied in The Southern Baptist Theological Seminary, which was founded in 1859 and located in Greenville, S. C., where it remained until its removal to Louisville in the summer of 1877.

Was it not providential that a young man of aristocratic birth made the revolutionary proposal to admit to all the privileges and advantages of the best theological institutions young ministers of limited education? The son of the richest man in South Carolina and the successful pupil of some of the best teachers in university and theological seminary, James P. Boyce pleaded the cause of educational democracy for the ministry of his beloved denomination. For seventy years the Southern Seminary has welcomed students of all grades of academic preparation. Men of limited schooling have sat in the same English Bible classes with college and university graduates, and by hard work some of them have made better grades on examination than the average college graduate. The standard has not been lowered for the benefit of the poorly prepared student, but he is permitted to get the best that the teacher has and to enjoy full membership in the class. Before 1859 not one of the twelve Apostles could have secured admittance as a regular student in any of the standard theological seminaries in our country. Our Lord gave much of His time to the training of twelve men of limited education, and changed the face of the world through their labors. If Saul of Tarsus and Nicodemus had been available, who can doubt that Jesus would have given each of them a place in His theological seminary?

The absence of a curriculum in our Seminary and the independence of the different schools in the course of instruction made it possible for each student to take as many separate classes as he was prepared to profit by, and in any order he might choose. The students were not grouped into Juniors, Middlers and Seniors. The elective method pursued at the University of Virginia was introduced by John A. Broadus in the original plan of instruction of the Seminary. For many years a separate diploma was given on graduation from each of the eight schools into which the course of study was then divided. The diploma as Full Graduate was given when the student had been graduated in all of the eight separate schools, and no student could make up any deficiency in a given school by attaining a high average in some other school. He must do the work of each department satisfactorily before he could apply for the full diploma. In our Seminary it has never been a dishonor to fail on examination, if the student has done his best. Cheating on examination has always led to exclusion from the student body as soon as detected. Standards of scholarship are high, and it is an honor to pass. For about forty years there were intermediate and final examinations in each class, each examination lasting from 8 a. m. to 6 p. m., or as long as one wished. Happily for the students of recent years and the present, the Faculty have divided the work into four quarters and require at the close of each quarter an examination lasting only two hours in each subject. Brief written tests are given in most departments every month, and in this way the teacher can learn whether his students are making satisfactory progress. Let us hope that the high standards for graduation set up by the founders of our institution may never be lowered by their successors to the end of time.

The dream of Dr. Boyce that the Southern Seminary would become an institution in which ambitious students could pursue graduate studies in an atmosphere favor-

able to evangelical faith has already come true. From the second year of the Seminary's life until the present special advanced classes in different departments have been offered to ambitious students. In 1892, during the presidency of Dr. Broadus, the Board of Trustees decided to offer courses leading to the degree of Th.D. In the spring of 1894 four men were graduated with this new degree. This was long before the Divinity School of Harvard and other institutions offered this degree. In the past thirty-five years more than two hundred men have received our Th.D.

The requirements for the Th.D. degree were gradually raised until they were equivalent to the Ph.D. from the universities. In May, 1928, the Board of Trustees, upon the recommendation of the Faculty, decided to offer Ph.D. instead of Th.D. Many of the men applying for the doctorate desired to teach in colleges or theological seminaries in the home land and in foreign fields, and for this purpose Ph.D., as a more widely awarded and recognized degree, was considered preferable. Moreover, some leading Southern Baptist educators had requested the change in order that they might secure men trained in our institution as teachers of the Bible, Christian Sociology, Religious Education and related subjects. The colleges obtain higher rating if they have teachers with Ph.D. It goes without saying that we must maintain a standard for this degree so high that any fair-minded man must recognize it as equal to the Ph.D. from the leading universities.

During the session of 1928-9 there were one hundred and nine men pursuing graduate studies in our institution, the majority of whom hoped to win their Ph.D., though some merely wished to do advanced work in certain favorite fields of research. The stiffening of the requirements in connection with the change in 1928 from Th.D. to Ph.D. seems to have had no deterrent effect on the enrollment in the Graduate Department. Ambitious

students are ready to accept any reasonable challenge to high endeavor.

Dr. Boyce was wise enough to call the statement to be signed by all the professors in the Seminary an "Abstract of Principles". It was not to be a creed binding teachers to all the minutiae of theological opinion about which men may differ and yet remain equally loyal to the Lord Jesus and the Bible. Every professor in the Southern Baptist Theological Seminary engages "to teach in accordance with, and not contrary to", this Abstract of Principles. A departure from these principles on his part is considered ground for his resignation or removal by the Trustees. The first draft of this important statement of doctrine was drawn by Dr. Basil Manly, Jr., one of the four original professors in the Seminary. The incorporation of this Abstract of Principles in the fundamental law of the Seminary guarantees the orthodoxy of the professors in our Seminary.

When Dr. Crawford H. Toy began to teach views concerning the Old Testament which he had imbibed from Kuenen and Wellhausen, the question of the enforcement of this provision in the fundamental law of the Seminary was put to a severe test. Doctors Boyce and Broadus loved Dr. Toy very warmly, and were proud of his attainments as a scholar; but when they ascertained the extent to which he had accepted and was teaching the radical criticism of the rationalistic school, they did not hesitate to advise him to put his resignation in the hands of the Board of Trustees. At first Dr. Toy was persuaded that his views were correct and that they could do no harm to evangelical faith. The Board accepted his resignation with practical unanimity, and this gifted scholar left the Seminary and later in life became a Unitarian. His loss to evangelical scholarship was a source of keen regret to his former teachers in the Seminary. This provision of the fundamental law of our Seminary safeguarding the orthodoxy of its Faculty has been sac-

redly observed, and yet no professor since the resignation of Dr. Toy has seemed to feel any loss of his liberty in research and in teaching. While there have always been minor differences in doctrines among the professors, on the great fundamentals of the evangelical faith they have always been of one mind and one soul.

The students of the Seminary are absolutely free to construct their own theological system. Naturally the teachers try to guide all who study in our halls to think right thoughts and come to evangelical conclusions, but there is no compulsion, and so long as a student behaves as a Christian gentleman he is free to pursue his studies and obtain his degree. The question has been raised as to the Ph.D., whether a thesis setting forth conclusions in conflict with orthodoxy would be accepted, even though the thesis should give proof of diligent research and vigorous thinking. This question was answered while Dr. Broadus was president of the Seminary when he advocated the acceptance of a thesis in which a view of the atonement quite different from that commonly held among Baptists was ably set forth by an applicant for Th.D. He urged that the thesis should be judged by academic standards alone, and that acceptance of a thesis should not be construed as acceptance of its critical or philosophical conclusions by the Faculty of the Seminary. "Free Research and Firm Faith", a slogan put forth by Dr. Basil Manly forty years ago, is worthy of a permanent place in the life of our institution.

The Southern Baptist Theological Seminary was a pioneer in the introduction of the study of the Bible in English. From its origin to the present time the English Bible classes have been the largest classes in the institution. The movement has spread to most of the theological schools. Seventy years ago it was an innovation. It was assumed that interpretation could not be scholarly, if pursued with the English Bible as the textbook, and so teachers insisted that their students should study Old

Testament history and poetry and prophecy with the Hebrew Scriptures in hand, although the medium through which they were looking was far from transparent. In like manner the New Testament was studied with the Greek in hand. This method introduced the student to very limited sections of the Bible, so that few ever got any connected view of the sweep of the Bible history or any adequate knowledge of the great poetical and prophetical books of the Old Testament. Nor was there time to master the teaching of our Lord and the Apostles in the Greek text. Many forms of Bible study can be pursued to best advantage with the English Bible as the textbook. By this method the ambitious men who elect Hebrew and Greek can devote more time to the thorough mastery of the principles of these languages and thus lay a foundation for a higher type of exegesis. The method introduced by the founders of the Southern Seminary leads to a richer knowledge of Biblical history and literature on the part of the entire student body, and prepares those who elect Hebrew and Greek for a more scholarly exegesis. In our institution the English Bible classes have always been in the hands of professors at home in Hebrew and Greek, who have drawn upon all their advanced studies in interpreting the English Bible.

Visitors to the class rooms of the Seminary cannot fail to observe that every lecture throughout the day begins with prayer, either by the professor or by some student whom he asks to lead. For seventy years the work of our school has been bound together by this circle of prayer. Students who were tempted to reject some of Dr. Boyce's teachings as to election or predestination would follow with warm approval and personal edification the prayers which he offered at the beginning of the lesson period. How real and how near God seemed as Dr. Broadus led the class to the throne of grace! The founders of the Seminary were men of prayer. They believed that the heavenly Father hears and answers the

petitions of His children. The Seminary was founded in prayer, and when its life was despaired of, they betook themselves to united prayer for its preservation, and entered into a solemn compact to adventure their own lives on its behalf. In every crisis in the life of the Seminary its founders and their successors have gone to their knees before the loving God, and He has always heard their pleas and moved His people to come to its relief.

Doctor Mullins had a dream of a beautiful and commodious chapel as the crowning unit in the group of buildings which adorn our campus. Standing as it will in the midst of these buildings, it will be easy of access from lecture room and office, from the library and the dormitories; and the lovley chimes already guaranteed by the gift of a friend will summon both teachers and pupils to assemble in the midst of the morning's work for a season of worship. Will not all who hear me this evening and all who may read these words join in prayer to the God of our fathers that He may put it into the heart of some generous servant or servants of His to erect this house of worship in the near future. It is more important that young men entering the ministry should learn to pray than that they should learn to preach and to preside over the business of a modern church, immensely important as these things are. If the Seminary is to achieve all that its founders hoped for, prayer must remain central in its life to the end of the road.

The founders of the Seminary resolved to make it missionary to the core. They set apart one day in each month for the consideration of the claims of the unsaved in all parts of the world. This day has always been known as Missionary Day. The professors and the students would spend several hours of the morning in considering the needs of some non-Christian land. There was earnest prayer to the Lord of the harvest to thrust forth laborers into the harvest fields. No wonder that the two young men whose names come first in the matric-

ulation book for 1859 volunteered for work on the foreign field, one for China and other for Japan. The out break of the terrible Civil War in 1861 prevented these young men from going forth as missionaries, and many others in the years that have followed have been prevented in other ways from achieving their ambition to preach Christ in lands where few if any know and love Him. But thanks be unto God that scores of our best alumni have laid their lives on the altar of sacrificial service in pagan and papal lands. Just now there is urgent need of re-enforcement for the thin firing line at the front. My own heart has been touched by the personal appeals of these veterans on the front lines that I should urge our people to send up supplies and re-enforcements. If the Holy Spirit will help me to keep the Seminary missionary in spirit and give me the privilege of helping some of our best young men to dedicate their lives to the task of revealing Christ to peoples now dwelling in spiritual darkness, I shall be grateful above measure. And it is my heart's deep desire that the hundreds of young men who will labor as pastors and leaders in the home land may give themselves to the task of making all our churches so thoroughly missionary that ample means will be provided for the support of every man and woman who may be called of God to go to the front. If every alumnus of our Seminary now a pastor should become genuinely missionary in his reading and preaching and praying, we could speedily send all our returned missionaries back to their fields and re-enforce them with a hundred young men and women who have prepared themselves for the various types of missionary activity. And what spiritual refreshing would come to the churches at home! Evangelism and missions go hand in hand. Revival fires would be kindled in our homes and Sunday schools and churches, and giving to the spread of the gospel would again become as hilarious as it was when the campaign of 1919 was at high tide.

My brethren, the men who founded the Seminary were like Paul in their devotion to Christ Jesus, and like Paul each of them was a herald, a missionary and a teacher. Read their letters and sermons, listen to the story of their efforts to win others to living faith in the Son of God, whether in the churches they served as pastors or in army camps where Boyce and Broadus preached to thousands of soldiers, or in private conversations with persons whom they were trying to win to faith in the Redeemer, and you will be impressed with their love of the souls of men and their passionate devotion to Him who loved us and gave Himself for us. The noble teachers who followed them caught the same vision of the loving Saviour and dedicated their powers to the same glorious task.

It was the ambition of Doctor Mullins to make the Seminary as large a factor as possible in advancing the Kingdom of God. He entered into the most intimate fellowship with his predecessors and teachers, Boyce, Broadus and Whitsitt. When the call for sacrificial service came, he threw himself into the battle with the same heroism that led his predecessors to adventure their lives for the upbuilding of the Seminary. He fell in the hour of victory in the struggle for a beautiful permanent home for the institution which he loved so passionately.

It was not to be expected that men capable of making and carrying out radical improvements in theological education would ever become static in their thinking. The founders of the Seminary and their successors have been alert in sensing new needs in the equipment of young ministers and prompt to bring into the course of study any new disciplines which would increase the efficiency of pastors. Thus the school of Polemic Theology was changed into Comparative Religion and Missions. Our institution was one of the first in America to put a school of Missions in its regular course. Later on the more dis-

tinctly apologetic subjects have been treated in the class on Christianity and Current Thought.

It was a distinct advance when Latin Theology was transferred to the Graduate Department and Biblical Theology put in its place in the regular undergraduate work. It is immensely helpful to preachers to study the growth of the great doctrines of the Bible. Old Testament Theology, the Theology of Paul, the Theology of John, the Teaching of Jesus,—who would not be stimulated and enlightened by an inductive study of these great fields of research?

A quarter of a century ago Dr. Mullins and the Faculty caught a vision of the possibilities of the modern Sunday school and began to bring lecturers before the students to explain the best methods of utilizing this agency. Presently a chair of Sunday School Pedagogy was founded, and this has grown into our present school of Religious Education. We are now preparing our young ministers for pastoral leadership in the Sunday school and for the training of the young people.

When I was a student in the Seminary there was a class in Church Government and Pastoral Duties. Under the leadership of our genial professor we learned much that was helpful in the pastorate; but the field has expanded, in the face of the complexity of our modern social life, into the school of Church Efficiency. Problems of organization and administration which had not emerged forty years ago are now studied with great care and thoroughness.

Psychology and Sociology have become major disciplines in our modern universities. Some of the devotees of each of these new fields of research have imagined that they were in position to declare Theology obsolete in our modern life. An evaluation of modern Psychology is given in the department of Religious Education, in order that the young minister may orient himself in this field, getting out of it all that is true and helpful and rejecting

what is mistaken and hurtful. All the facts brought to light are accepted, but theories that undermine our Christian conceptions are put to the most rigorous tests.

More than thirty years ago Dr. Dargan began to teach Christian Sociology in connection with his class in Ecclesiology. Under the leadership of Dr. C. S. Gardner the course grew into the school of Christian Sociology and has become one of the most valuable disciplines for the young minister as he goes forth to take his place as a leader in our modern social order.

If we are alert and sensitive to the needs of the times, other courses will be included for the benefit of the future pastors and leaders in religious education, and some of the departments will be expanded and made more serviceable by the extension of the principle of election of courses within the department.

The Southern Baptist Theological Seminary has a past of which any institution might well be pround. What of its future? Is the institution to become a yet greater spiritual force ministering to young men of many lands and preparing them to present the message of Christ Jesus to the whole world? Shall it draw to its class rooms men willing to pay the price of genuine scholarship, men willing to give sweat of brain in equipping themselves to guide the thought of their time in the realm of religion? Is the heroism of the founders to reproduce itself in the voluntary sacrifices of the professors of the future? Will the men who teach in spacious halls on a campus of surpassing beauty live as close to the Christ of the basin and the towel as did the four young men who taught in a little shack in Greenville during the trials of the Reconstruction period in the South? Will students who wear dinner suits and ride in their private cars be as much like the one who was meek and lowly in heart as were the young men who came to Greenville in Confederate jeans, some of them carrying in their faces the marks of wounds received in battle? God grant that it

may be so! May there be no weakening of moral fiber in professors or students. If our burdens are lighter than those of the early teachers and their pupils, may we be just as ready to take up the cross daily and follow our Master. Let us highly resolve that we shall resist the temptation to luxurious living. "Have this mind in you which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a slave, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross". There is so much sorrow in the world about us, and so much ignorance, and so much sin that we should be moved with compassion and go about doing good like our Master.

Mr. President, I do not feel worthy to stand in the noble company to which you and your colleagues of the Board of Trustees have invited me; but relying upon the loyal support of the Board and of the Faculty and the good-will of the alumni and the student body, and appealing for wisdom and guidance to Him who has all authority in heaven and on earth, I accept the office to which you have elected me.

The Foundation and Superstructure of the Church of Jesus Christ, and Essential Conditions and Duties of Discipleship and Fellowship with Him. Interpretations of Some Transcendent Scriptures.

Charles Harris Nash, D.D., Greensboro, N. C.

"Jesus asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say, John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsover thou shalt loose on earth shall be loosed in heaven." Matt. 16:13-19.

The unique personality of Jesus of Nazareth has always been the mystery of the ages, and has never been fully understood, even by the elect of God, because of the union of his incomprehensible miraculous humanity and Deity, and can never be fully understood by us until "we shall be like him when we see him even as he is," in our resurrection bodies, or transformed bodies, when he shall come again in his glory. He declared and emphasized his absolute humanity by calling Himself "the Son of Man" repeatedly, many times, and demonstrated it by many infallible proofs. The opinions of men of

"flesh and blood" as to his identity differed then, as now, but recognized and confessed his marvelous, matchless greatness and transcendent character and power. Simon Peter, the voluntary spokesman for the other disciples, probably because of his seniority in years and length of discipleship and impulsive disposition and ambition, cried out: "Thou art *the Christ, the Son of the living God!*" He uttered words that contained far more profound depths of meaning than he then dreamed of, or could then understand, or believe, or than he really then desired to be true! Their profoundest meanings had not been declared or taught by Jesus, up to that time, for the apostles were not yet ready or able to receive them by faith. Without any known exception, every Jew then understood that "their Christ," or "Messiah" of their Scriptures, and desired by them, as taught by their scribes, and by all their authoritative teachers, was to be the powerful, warlike, "Son of David," who would restore their lost Kingdom to Israel by Jehovah's miraculous assisting, angelic power, as prophesied by their greatest Kingdom prophet, Daniel. This "Son of David", chosen by Jehovah, and anointed and created by him a King, was, as such a King, Jehovah's Son. This was, beyond question, the meaning of the language as they then understood it, given to Simon Peter in the revelation of the Father, and also to the other disciples. Jesus well knew they so understood this meaning of the words, as they were used by Simon Peter. Therefore, at once he strictly charged the disciples to tell no man that he was the Anointed King of the Jews. Kings and priests of the Jews were anointed. Jesus must be anointed only as a King, and not as a priest, for he was not of the priestly tribe of *Levi,* but of *Judah.* The reason for his strict charge to them was obvious. If Jesus was declared to others to be the King of the Jews, as interpreted by them and, as they thought, promised by Jehovah,

many fanatical Jews would gather together in crowds, and, after they witnessed some mighty miracles would try to make him a king by force, as had been done, and the Romans would fall upon them as really rebels against Caesar and destroy them, and the supremely important spiritual teaching of Jesus would have been necessarily cut short. If the words of Peter had been understood as later interpreted by Jesus, as the spiritual King and Eternal Son of God, and now so understood by us, as Jesus partly explained to Pilate, later saying, "My Kingdom is not of this world," neither the Romans, nor many others there then, would have been greatly moved at that time by those words of Simon Peter. The claim of Jesus later as the *Spiritual King* was not a violation of Roman law. Pilate knew that Jesus was no criminal violator of any Roman law, and said so, "I find no fault in him." The bold declaration of Simon Peter was not profession of *spiritual, saving faith in Jesus as the atoning "Lamb of God that taketh away the sin of the world."*

This interpretation of the expected King is plainly confirmed a little later by the acts and language of Simon Peter and Jesus. "From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day he raised up. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men." Matt. 16:20-23. Jesus himself being the Judge, we have here the infallible demonstration of the radically defective faith and interpretation of Simon Peter, and his most amazing, impulsive presumption and insulting audacity, and fullness of the spirit of Satan, to such an extent that he makes of

himself a real stumbling-block to Jesus, over which he might, if morally possible, fall into sin, and fail as the saving, substitutionary sacrifice, as "the Lamb of God that taketh away the sin of the world!" He calls Jesus "*Lord,*" but "*rebukes*" *him, turning from the things of God, filled with Satan's spirit.* What then of real value meant the revelation of the Father to Simon Peter, and the commendation of Jesus to him? It meant as he then understood it that, in the light of his previously received teaching by the authorized Jewish teachers, concerning their Messiah, and in the light of the many mighty miracles of Jesus that were such "signs" of Jehovah's power in him, that he was convinced that Jesus must be Jehovah's anointed King, and therefore, and therein, Jehovah's son, sent to redeem Israel, and restore David's Kingdom and, therefore, he would be his disciple and continue with him. This revelation made him happy in the hope it gave him of the destruction of the Romans, and of a high place of authority that he would occupy in that Kingdom under Jesus. Its real value was that it kept him and the other disciples in close daily association with Jesus for three years, so that they might be finally saved, by saving, spiritual, obedient, living faith that worketh by love to serve their spiritual King and Savior, redeemed by his atoning blood, and born again from Above by his regenerating life.

After using the most scathing terms ever addressed to any human being, calling him "*Satan,*" driving him behind his back—unfit to be seen or heard!, a "stumbling-block," over which one was in danger of falling into hell, where Satan and his demons belonged—Jesus said most solemnly to his disciples, "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my

sake shall find it." Matt. 16:24-25. Jesus most frankly and faithfully declares that every true, spiritual disciple must voluntarily imitate him, and take up *his own individual cross, and thus follow him in life and to death.* "The disciple is not above his Lord," but *must be "as his Lord"* in life and to death, and in glory with him finally. There must be first the great supreme, all-important, essential resolve and purpose and determination and final, irrevocable, *decision to say NO to one's own, sinful, selfish self! This must be practiced daily, habitually, as long as life lasts. That is the self-denial required of the genuine, spiritual disciple of Jesus Christ. The cross is the masterful NO, taken up every day, and practically applied, when one's own sinful self demands the gratification of any and all feelings and desires that are contrary to the will of God and His commands, as they are known to us. By this means we are practicing genuine Repentance towards God and the obedient Faith towards our Lord and Savior, Jesus Christ.* This is not arbitrary, nor unjust, but is absolutely essential from the spiritual nature of the case. Sinful, supremely selfish self must be put to death by habitual self-denial, practiced daily, resulting in final self-death, by grace and Christlikeness, by his life in us and its growth, by prayerful, loving, faithful obedience to him, saying, "*YES to him* concerning his precepts and practices and loving example—following him every day and all the way, to death, and to glory. "Not by might, nor by power (human), but by my Spirit, saith the Lord." This self-denial life and death recognizes and practices the *disownment by the disciple of his own being, and the Christownment of the blood-bought and blood-washed believer in Christ, as his actual Lord, who has not only died for him, but gives him his Spirit life eternal in regeneration, and his glory life in resurrection and transformation, "conformed to the image of His Son, as the First-born among many brethren"—"forever with the Lord" in Eternal glory!*

In the commendation of Simon by Jesus, extraordinary terms are employed, which call for most careful, prayerful, discriminating examination. This present writer offers interpretations that he hopes and prays may be of some real service, to the glory of God. He disclaims superior wisdom, or ability, and most gratefully recognizes his obligations to eminent scholars, for their interpretations, which have been suggestive and helpful. His own interpretations are in part rather extensions and deeper applications of some other interpretations. If he offers anything of real value, it is the gracious gift of God in answer to many prayers to the Author of the inspired, infallible Word of God. He realizes that "to err is human," as he thinks, prays and writes, and that he may be mistaken, and others may be right in whole, or in part, as they may differ from him in their interpretations. If by any means these interpretations shall lead to prayerful study, and restudy of the Scriptures, it will in itself be of much value, whether these interpretations are accepted, or rejected, by the students of God's glorious Word. The reply of Jesus to Simon is unique, when Simon had said to Jesus, "Thou are the Christ, the Son of the Living God." "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." Matt. 16:18. The word *"Peter" means rock,* and in the original Greek the word is *"Petros."* Rock was the strongest building material of foundations and superstructures. The temple was built of rock. Many times in the Bible God was figuratively called "rock" as the symbol of supreme strength, or power. "The Lord is my rock and my salvation." It is conceded, that here Jesus calls Simon, *"Petros"* in the figurative sense of *strength* or *power* because the Father has revealed Jesus to him as "the Christ, the Son of the living God." Then Jesus adds, "and upon this rock I will build my

church." Some interpret the words *"this rock" to mean Simon Peter, as the figurative foundation, upon which Jesus said he would build his church.* This present writer cannot accept that interpretation, for several reasons that he now gives. If Jesus had meant that Simon Peter was *"this rock"* it would be natural and perfectly clear for Jesus to have said, *"and upon thee"* I will build my church. Or, he could have said, "and upon *the rock"* (the one just mentioned) and that would be unmistakable also. When Jesus said, "Thou art *"Petros"* he used a *masculine form in the Greek,* and if he had meant *the person, Simon Peter,* why did he not repeat the *same word in the masculine form, which would have been natural and unmistakably clear. But instead of doing so, he uses another entirely different word, that means rock, or stone, but changes the form from the masculine gender, and uses the Greek word "Petra," which is a feminine form!* The great scholar, Meyer, gives his explanation for the change from the masculine to the feminine as follows: "The emphasis is on *"this,"* and to be understood thus: on no other than on this rock—hence the feminine form in this instance, because it is not so much a question of the name as of the *thing* which it indicates, i. e., of that rocky element in the apostle's character which furnished so solid a foundation, a foundation for the superstructure of the church that was to be built upon it." Alas! we have already seen that "the rocky element" of the revelation of the Father was so very small in Simon Peter's character that he would not let it control him even to the extent of humble submission to the declared purpose of Jesus to die as the atoning sacrifice that made his church a possibility, but most presumptuously *rebuked his Lord,* and became such a stumbling-block over which one would fall into hell, that Jesus ordered him out of his sight and hearing, *and called him Satan by name and as Satan-filled*

and controlled in Satanic service! Could such a character be the one foundation rock of the church that Jesus Christ declared that he would build? Such a character must be born over again by omnipotent, regenerating grace and transformed in character before he will be fit for even a small stone place and service in the foundation rock service of the church of Jesus Christ! In fact, in spite of his sincere, natural, genuine affection for Jesus, he is the weakest disciple that is pictured among the twelve, except the traitor, Judas Iscariot! Simon had some natural qualities of leadership, beyond question. He was ambitious, alert, quick-witted, gifted as a speaker, bold, prompt to speak and act, full of energy and enthusiasm. But alas! he was self-ignorant, self-conceited, self-assertive, self-assured, impulsive, presumptuous, insubordinate, fickle, double-minded, subject to the control of panicky terror, and sadly lacking in humility and in stedfastness in crises. He must have the special, long suffering, most amazing, benevolent love and patience of Jesus, and his most earnest special prayers, to keep him (Simon) out of the eternal bottomless pit of hell, and he must suffer the most humiliating and heart-breaking experiences in the sifting of Satan before he is fit for any "rock" service. He is the most marked miracle of saving, almighty grace among the disciples, finally, but never the highest type, like John or Paul, in character, or service, yet he finally becomes a martyr for Jesus.

The question to be faithfully answered is, What did Jesus really mean by *"This Rock,"* upon which he declared he would build his church, against which the gates of Hades should not prevail? *"Rock"* is here *figuratively used by Jesus for the supreme spiritual foundation strength or power of God.* In the sense of the *vicarious sacrifice,* there is but *one foundation, one Person,* and that is *Jesus Christ.* "Other foundation can no one lay

than that which is laid, *Jesus Christ.*" "There is no other name under heaven given among men whereby we must be saved." But the foundation and superstructure of the church of Jesus Christ are spoken of figuratively in a certain sense as composed of persons. But the figure of "*synecdoche*" is used, *in which a part of the person is used for the whole person.* When Jesus said to Peter thou art "*Petros*" (*rock*) it must be "*synecdoche.*" Meyer says, "That rocky element in the apostle's character." That "rocky element" kept him, as a disciple of Jesus, near him for three years so that he was finally saved. In the true Prophets of Jehovah we find the controlling fullness of the Spirit that causes them to speak Jehovah's words most faithfully at any cost to themselves. No one human being was figuratively ever sufficient for the foundation of the church of Jesus Christ. No number of human beings were figuratively sufficient of themselves for that foundation. The Satanic opposition and human opposition to the building of that foundation and superstructure were too strong. It was almost almighty, and required almighty Powers to overcome it. Never were there such conditions, and with such amazing, transcendent, eternal results. There had been no prophetic voice heard between Malachi and Matthew. During that dark period were the most desperate patriotic struggles under the Maccabees. Following them were the inevitable, disastrous spiritual results of wars. In the abounding lawlessness then, some patriotic, godly men associated themselves together to study and teach Jehovah's law. Gradually they became mere religious formalists, and later became most dangerous arch-hypocrites, and Jesus with blazing indignation denounced them as arch-hypocrites and exposed them fully as "whited sepulchers, full of dead men's bones and all uncleanness!" Satan marshalled all his forces against Jesus, and won apparent victory after victory, filling the Scribes and Pharisees, chief

priests and elders, and leaders and many of the people with his own Satanic spirit and completely controlling them, finally accomplished the crucifixion of Jesus. In spite of the plainest, oft-repeated teaching of Jesus, his disciples were in despair and hopelessness and were "scattered, as sheep without a shepherd." Nowhere is "the exceeding sinfulnss of sin" so horribly demonstrated, and the exceeding guilt of the sinner seen, as in the crucifixion of Jesus Christ. No one can ever understand the depth of the combined sufferings of Jesus Christ. His loud cry of the separation of the Father from him marks the incomprehensible limit of his agony, bodily, mentally, and spiritually as he tasted the "death of the cross for every man," as sin personified, concentrated, intensified in him when "he was made to be sin for us who knew no sin, that we might become the righteousness of God in him." In the darkest of all darknesses, not only was he separated from the *Father,* but even from the *very God who gave him his human being existence in his incarnation,* that as *the utterly sinless man,* he was, for the time, forsaken by his God, and suffered the spiritual pangs that the sinner suffers *at the hands of Satan in the burning, bursting heart and brain and soul and spirit,* that, overwhelming him, masters him and forces from him *the agonizing, hopeless, despairing shriek of Personified Living Sin that God cannot save or touch, "MY GOD! MY GOD! WHY HAST THOU FORSAKEN ME!"* Even the sinner who disbelieves and rejects him, can never experience in the eternal hell the concentrated suffering, hellfully concentrated penalty of the sin of the world suffered by "the Lamb of God that taketh away the sin of the world!" The sinner will suffer for his own sins only, and justly, and realize the justice of his punishment. Then followed the three days of deepest sorrow and gloom and terror and despair.

Then came the amazing reports of the resurrection, and the most amazing disbelief of the disciples. This present writer cannot account for such persistent, stubborn, unreasonable, utter disbelief of the disciples, in the light of the plainest possible repeated and emphatic teaching of Jesus, and the general Jewish orthodox teaching on the resurrection, and the widespread belief of the Jews in the resurrection of the body, and the knowledge of the disciples that Jesus had raised the dead, except in the light of the "*Docetic Heresy,*" taught by Jewish and heathen philosophers and their disciples. "*Docetic*" comes from a Greek word which means "*to seem to be,*" to the sight, and otherwise, what it is not. It is worth while to consider this most unique and plausible heresy in the light of existing conditions then, so that we may not judge the disciples of Jesus too severely and unjustly. Satan, the arch-deceiver, "the Prince of the powers of the air" would strain every nerve to prevent the disciples from believing in the resurrection of Jesus. He blinded their minds and deceived the disciples in his sifting process by the "Docetic Heresy." Let us recall the most solemn warning of Jesus. "Simon, Simon, Satan has desired and asked successfully for you disciples, that he may sift you as wheat, but I have made special supplications for thee, that thy faith be not wholly and permanently eclipsed." How similar to the case of Job in some respects! The arch-slanderer of the disciples is at his old trade again! Has he charged the disciples with serving the Lord for selfish gain supremely, and told Jehovah that they will desert and deny Jesus as soon as they see that he is not to be the mighty King of Israel and richly reward his disciples? As in the case of Job, Jehovah has declared the sufficiency of His grace to keep them faithful under all circumstances. Jehovah gives them into the hands of Satan, that he may "sift them as

wheat." The "Docetic Heresy" is Satan's most powerful, last resort. Through his philosophers, and others and personally, he presses this unique, fascinating, deceptive Heresy into their minds and hearts. It is most timely and comforting to them. It has two forms. In one form it teaches that the apparent human body of Jesus was *not really a human body at all, but only seemed to be human, as was the case with angels in the Scriptures and at the tomb of Jesus and elsewhere.* The other form of the Heresy taught that the Christ was a *purely spiritual being,* and occupied the body of Jesus for a time, but departed out of his body just before his crucifixion, to heaven. So the Christ was purely a supernatural, superior, spiritual being, and did not really suffer, or die on the cross, but was really an angel, or archangel! His form had been miraculously transformed and glorified on the Mount as an angel's or archangel's. In their terrible mental condition, how powerfully such masterful teaching would appeal to them! Even after the several appearances and demonstrations of Jesus to them, it was said after his ascension that "some doubted!" Then, at the special, urgent command, and promise of the Lord, they tarried at Jerusalem until "the promise of the Father" of "the Power from on High" for special service should be fulfilled. The sifting of the disciples was a severe experience, and tested their characters, and finally proved the sufficiency of the grace of God to save them. The chaff was separated from the wheat, and the wheat was cleaned, and was more valuable, and fit for use Satan unwittingly rendered necessary, invaluable service to Jehovah, to Jesus Christ, to his disciples, and to the cause of righteousness, and the salvation of God's elect. "And we know that to them that love God all things work together for good, even to them that are called according

to his purpose. For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. 8:28-30.

Judas Iscariot in deepest remorse committed suicide, and "went to his own place." Simon Peter shamefully thrice denied his Lord, but by infinite restoring grace, through the special supplications of Jesus, was saved from the final complete eclipse of his weak faith, and restored to discipleship by the risen Lord, chastened and humbled, and appointed by Jesus to active service, to prove his professed love for Jesus. The scene and circumstances were dramatic, remindful, and instructive. It is on the seashore, early in the morning, around a fire. Jesus says to Simon Peter, "Simon, Son of John, lovest thou me more than these" six disciples love me? "He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him. Feed my lambs. He saith unto him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, son of John, lovest thou me? Peter was grieved because he said unto him the third time Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." The English reader cannot see the difference in the words translated *"love"* as they are differently used by Jesus and Peter. Jesus the first and second time uses the highest and noblest word for love, that used in John 3:16, of God's benevolent, Son-sacrificing love for the lost world. Peter does not use *that word in his replies to Jesus, but uses another word*

that expresses the love of man for man naturally in human relationships of natural affection and friendships of esteem and congenial appreciation. The grief of Peter is caused by Jesus the third time using this very word that Peter himself had already used twice in declaring his love for Jesus, yet Jesus now requires him *to repeat it the third time!* The whole scene is pathetic, suggestive, and instructive for all. The early hour, the fire, the three questions! Peter must be vividly reminded of that saddest hour, his three denials, and his angry profanity! Jesus does not call him now *"Petros," "rock,"* but *"Simon"!* But Simon is chastened and humbled, and by his sad experiences, and the Lord's most amazing grace to him in his restoration to active service, he learns invaluable lessons, and will feed the young Christians, restore the wandering, and teach the mature Christians of the sufficiency of God's abounding grace to lift up the fallen out of their shame and despair as he was lifted up by God's grace. Thus will he "strengthen the brethren" as a personal monument of most marvelous, restoring grace! So will he teach by example that the love that speaks most believingly and convincingly and is worth while, must be the love that obeys, and gratefully serves the Lord! "He that hath my commandments and keepeth them, he it is that loveth me." "If a man love me, he will keep my words." Jesus, the most masterful teacher of all teachers, here gives a masterful example and model for all who would faithfuly and efficiently serve him, and win, and save, and restore, and strengthen those who need our services in genuine, unselfish, beneficent, practical Christian love. It is the third manifestation that Jesus has made to the group of the disciples, now seven in number. They had joined Simon Peter in fishing at night with the net, the best time to fish there. After fishing all night

they had caught nothing, and were tired, discouraged, and hungry, but had nothing to eat. Jesus demonstrates what Christian love really is. He is Christian love personified, and glorified in all the relations of life, and death. His first service is to remove their utter discouragement, by giving them abounding success. They had failed him in their faith, but he would not fail them in love in their immediate needs, and will strengthen their faith and love, and fit them for higher service as "fishers of men." They are tired and hungry, chilled and depressed, in the darkness of the early, gloomy hour. So he gives them rest, the best warm food, and the cheerful warmth and light of the fire. Now they are in the best physical, mental and spiritual condition to receive the spiritual food he has for all of them, and especially for "Simon, Son of John" ("Hearer," "Son of a good gift of God") and will restore to him by means of his practical, obedient faith and love, as a condition, his *spiritual "rock" name, "Petros,"* when he shall have proved his sincere practical love for Jesus by more than words of profession, by actual possession, not only temporarily, when moved by involuntary emotion or impulse, but by deeds of habitual obedience. Jesus has in the main overcome the effects of the sifting of the disciples by Satan, by his appearances, demonstrations, and interpretations of the Scriptures concerning his atoning death, and resurrection, and breathed upon them the illuminating Holy Spirit, and ascended to heaven, and sitteth on the right hand of the Father to make intercession for the saints "according to the will of God." He commanded his disciples to go into all the world, and preach the Gospel to the whole creation, and to be his witnesses of his resurrection and ascension. They must preach and teach the duties of "Repentance towards God, and Faith towards our Lord

and Savior, Jesus Christ,'' and the necessity of Regeneration by the Holy Spirit, by means of the inspired word of God, and after repenting and believing, to be baptized in the name of the Trinity.

But they must ''tarry at Jerusalem until they are endued with Power from on High.'' Their ministry must begin at Jerusalem, and extend from there to the uttermost part of the earth. They are not informed as to the exact time of the coming of ''the Power from on high.'' They are to meet day after day until that Power comes. John the Baptist prophesied that the Messiah would baptize in the Holy Spirit, and in fire. Before his ascension Jesus said to his apostles, ''Ye shall be baptized in the Holy Spirit not many days hence.'' The disciples show the most amazing power of Satan in his sifting them ''as wheat'' preventing their faith in his resurrection by blinding them and deceiving them for a time by the ''Docetic Heresy'' in their dreadful, desperate, dangerous mental and spiritual condition. The most solemn testimony of angels, the woman, and members of their group of disciples were disbelieved. Cleopas and another disciple on the way to Emmaus had an amazing experience, showing the blinding power of Satan, their folly and their disbelief in their own Scriptures concerning their Messiah. They were hopelessly despondent. Jesus joined them, ''but their eyes were holden (by Satan) that they should not know him.'' They told Jesus that they had ''hoped it was he who should redeem Israel.'' They disbelieved the testimony of the angels to the women as they repeated the words of the angels. ''And he said unto them, O, foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself.'' ''And their

eyes were opened and they knew him." "And they rose up that very hour and returned to Jerusalem and found the eleven gathered together, and them that were with them saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread. And as they spoke these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he saith unto them, Why are ye troubled? And wherefore do questionings arise in your hearts? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me having. And when he had said this he showed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it and ate before them." "And he said unto them, these are my words which I spake unto you while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and the prophets and the psalms concerning me. Then opened he their mind that they might understand the Scriptures; and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: But tarry ye in the city, until ye be clothed with power from on high." This present writer is most grateful to God that by His grace he believes profoundly in the inspiration of the original Scriptures of the Old and New Testaments. He believes in their absolute inerrancy in the original. "Holy men of old spake as they were moved by the Holy Spirit." "All Scripture is given by inspiration of God." "The word of God is living, and active, and sharper than any two-edged sword, and pierc-

ing even to the dividing asunder of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12. The above Scriptures are of the highest importance and value in revealing the deplorable condition of the disciples, and the most amazing grace and love and patience of Jesus in dealing with them, and finally delivering them out of the hands of Satan, when in the plan of God the limits of Satan's sifting had been reached. As in Job's case, their sufferings were great. If wheat could feel and speak, it would tell of very hard experiences in separating it from the chaff and dirt, as it was violently shaken and tossed and beaten and rubbed until it was clean, and fit for bread! What amazing psychological conditions must have prevailed, that the disciples of three years' experiences with Jesus, should so superstitiously believe at first that he was an evil spirit from Hades, come to destroy them, and even when they saw him and heard his loving salutation, "Peace be unto you," *"they were terrified and affrighted!"* And even after he had made them *handle his hands and feet, after seeing the scars, so as to convince them by pressure, of their real bones in them, "they disbelieved for joy!"* First *he was to them an evil spirit!* Then some other kind of spirit—*perhaps it was the Ghost of Jesus,* that would not harm them—and *they were joyful! But disbelieved in his resurrection!* And he had to give them more time, and eat before them, and breathe upon them, and give them the Holy Spirit to open the eyes of their minds and spirits before they fully believed that it was really himself who had risen from the dead! John writes that "he breathed on them and said, Receive ye the Holy Spirit." After forty days of most invaluable special services, Jesus ascends to the Father. Jesus had said to his disciples, "It is expedient for you that I go away, for if I do not go away the Paraclete will not come." The word meant primarily, *The Called-to-one's-side-to-help,*

or "*The called Helper.*" He was the Third Person of the Trinity, the Holy Spirit. We cannot comprehend the Trinity. Nor can we understand the human trinity, material and immaterial body, intellect, and moral nature in one being, nor the many mysteries of nature and science. We simply accept the facts, and act accordingly. What most important days and nights and hours the disciples must have spent together in the midst of their most powerful and deadly enemies. Their needs and helplessness led them to much most earnest prayer. No one can imagine how unspeakably they missed Jesus! Just as he had become best known and most helpful and invaluable to them he left them, amidst their enemies, and they could not go to their Galilaean homes. It was not known how long they must wait. And what would "the Power from on high" really mean to them? They would think much over recent marvelous events and their experiences, and talk about them. They would feel the humiliation of their disbelief, and humble themselves before God in earnest prayer to God for sustaining grace and protection.

"And when the day of Pentecost was being fulfilled, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all that speak Galilaeans? And how hear we, every man in our tongues the mighty works of

God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others, mocking said, They are filled with new wine! But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judaea and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day: but this is that which hath been spoken through the prophet Joel: And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, yea, and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy." Acts 2:1-18. Perfect unity in obedience marked the meeting of the disciples. "They were all together in one place." What did all these most amazing, miraculous, phenomena mean? "The sound as of a mighty, rushing wind," like a tornado, or hurricane, or resistless storm, unprecedented, shrieking, and carrying everything before it! It is symbolic and prophetic of the all-mastering Divine, Spiritual Power that will soon follow, as promised by the Father, and by the Son repeated. "And it filled all the house where they were sitting." This signifies the matchless abundance of the Power for every one present. "And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." There were present Jews, "devout, from every nation under heaven," and every one of them heard of the mighty works of God in the tongue in which he was born. All the speakers were Galilaeans and knew nothing of the languages that they spoke. The Holy Spirit all-powerfully, completely filled them, and absolutely controlled them

in every respect, giving them the words that God chose for them, and giving them "utterance"—distinctness, so that every one really heard and understood every word that was uttered in his own language. It was the most stupendous and marvelous and most amazing, overmastering, all-miraculous, all-controlling Power of its kind ever manifested by God through the tongues of formerly utterly helpless men now in the hands of the Almighty God!

That glorious, Divine Power was "this Rock," on which Jesus declared he would build his church! It was manifested by the Fulness of the Holy Spirit in the disciples to the utter limit, filling them "with all the fulness of God." "This Rock" Foundation is the Holy Spirit, as he came in Power at Pentecost. Paul says to the Ephesians that they are, with all the saints, "being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." Eph. 2:20. He uses here, most clearly, the *figure of Spiritual "synecdoche,"* in which "the part is used for the whole," *and that part is surely their tongues!* In communicating with human beings, God uses human tongues and human languages that they speak and understand. The speakers' own tongues and languages that day were utterly worthless in communicating "the mighty works of God," unless those tongues were almightily, miraculously filled by the Holy Spirit, and wholly used by him, furnishing the words of God in their foreign languages of all nations, and communicating God's own chosen words and giving distinct utterance of their languages for every foreign hearer present. Then the Spiritual and Spiritful figurative *"Rock" Foundation, the Holy Spirit's Fulness, Presence Power was demonstrated.* In other words, God, in the Person of the Holy Spirit, was the absolute, almighty, efficient Power Cause, that created and originated the beginning and first part of the spiritual church of Jesus Christ, which Jesus had called *"This Rock"* in his

language to Simon Peter, figuratively, and said he would build his church upon it. No human being could possibly be the literal foundation of a building. No human beings could be the figurative, spiritual "rock" foundation of the church of Jesus Christ, except in the sense that they constituted the first part, or beginning, of the spiritual building, called the foundation; and they, the apostles and prophets, were so called, when and because they were filled at that time with the Holy Spirit, who absolutely by *His Presence Power in them,* controlled them and employed their tongues exclusively to declare the mighty works of God. Jesus Christ is called the chief corner stone, figuratively, because he was, incomparable, as the perfect prophet speaker for God, the most essential and invaluable stone or spiritual rock in the foundation that supported the superstructure. "Thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation." Isa. 28:16. The only sense in which human beings can be called figuratively a rock foundation is that they take some part in the origin of the building. The sense here is that God the Father, through the Holy Spirit, is the supreme, almighty, living, creating spiritual cause of the origin of the spiritual building and its Spiritual Support. The apostles, having been trained under Jesus, and witnesses to his resurrection, and filled with the Holy Spirit, were the first to take part in the origin of his church, as the mouthpiece of the Holy Spirit on the Pentecost of Pentecosts. The prophets among the disciples, as foretold by Joel, made another group who were the miraculous mouthpiece of God, filled with the Holy Spirit, and spoke God's words "as the Spirit gave them utterance," and were a part of the original spiritual building. It is utterly impossible for finite minds fully to comprehend the infinite mind of God in communicating to His prophets His revelations or interpretations. We must accept the inspired Word of God, and pray for His illuminating

Spirit, and await the light that He may give us now, or hereafter, meanwhile faithfully performing all known duties, which are plainly, already known, and not at all mysterious. We learn much by thorough obedience. That really spiritually prepares us, and qualifies us to interpret His Word. Sin always darkens the mind. Jesus said to Cleopas and his companion, "O foolish men, and slow of heart to believe in *all* that the prophets have spoken"! "If any man will do His will, he shall know of the doctrine." When Simon Peter repented, and was restored, and filled with the Holy Spirit, and spoke the word of God with the power of the Spirit, he was the mightiest miracle of transcendent grace on that great day! By virtue of his seniority, restoration, and peculiar experiences of special, abounding grace, and gifts, he speaks, fully guided by the Holy Spirit. God says, "My word shall not return unto me void, but it shall accomplish that, whereunto I send it." The words of the Spirit that he spoke were the piercing "sword of the Spirit," that pierced the heart of sinful hearers, and convicted them deeply of their sins, and led them to cry out aloud, "and they said to Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." "Then they that received his word were baptized: and there were added unto them in that day about three thousand souls." The promise and prophecy of John the Baptist, that Jesus would baptize in the Holy Spirit and in fire, was fulfilled that day partly. The act of baptism in water by John was "unto Repentance." Those who under his faithful, fearless exhortations to prepare for the coming Messiah by forsaking their sins and obeying Jehovah thoroughly, supremely, and habitually, were urged to declare this publicly, symbolically, by being completely bathed in water by the act of immersion, which symbolized their

"change of mind toward Jehovah," from their supreme self-will to supreme Jehovah's will, as the supreme law of their lives. Later Paul saw in the act of baptism the symbolic burial with Christ by complete separation from the former natural life of selfish sinfulness. "Therefore we are buried with him by baptism into death that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life." Rom. 6:4. The Baptism in the Holy Spirit and in fire at the Pentecost meant that the disciples were so thoroughly separated then from their old sinful lives that they were as dead men to sin, and as thoroughly alive to God in the fulness of the Holy Spirit, so that their whole beings were metamorphosed, and Spiritful to the utmost limit, and their tongues spoke God's words exclusively, "as the Spirit gave them utterance," that pierced hearts of sin, and killed them, by the sword of the Spirit;" and were also so bright with illuminating spiritual light that God then shined into the hearts of the sinners, so that they saw Jesus Christ, as Savior and Lord; and Simon Peter received the keys to the Kingdom of heaven, promised to him by Jesus, and opened the doors to that Kingdom by preaching to sinners the most glorious Gospel of salvation by grace through faith in Jesus Christ, and those who had been bound as prisoners of sin were loosed and made free from their sins, when they repented towards God and exercised living, saving, obedient faith in Jesus Christ as their atoning Savior and risen Lord, and confessed him before men in obedient baptism according to his command, as opportunity was offered to them.

Edgar Young Mullins.

By Harold W. Tribble, Th.D., Professor of Theology.

Memorial Address, Southern Baptist Convention, 1929

The purpose and spirit of this service must stir our hearts deeply. With the mind's eye, guided by the silver thread of affectionate memory, we are looking at some of our noble leaders whom God has recently called from our midst. They have gone to take their places with Boyce, Broadus, Manley, Williams, Willingham, Carroll, Gambrell, and others in that long list of heroes who have made history glorious for Southern Baptists. We see their lives silhouetted against the golden background of God's promises, casting shadows that point to a more glorious day in the not distant future, when the promises of God are fulfilled and the dreams of God's people are realized. As we study these personalities we single out one who stands as a giant among giants, in some respects towering above his fellows, peculiarly prepared and especially chosen for a place of great leadership among his brethren, the figure of Edgar Young Mullins. About his life there seems to hover a halo of divine approval. He lived "above the fog in public duty and private thinking." Because he lived the heritage of God's people is richer. As we study him it may be that we shall gather some of the refracted rays of heaven's light that made him a brilliant instrument in God's hands.

Our purpose here is not to eulogize him, for in this assembly he needs no eulogy. His life speaks more eloquently in the memory of Southern Baptists than could any speaker's tongue. Our purpose here is to analyze his life and character to the end that we may appreciate and seek to cultivate those qualities that are essential to Christian character and that make for true success in serving our Lord.

It is rare indeed that we find one so versatile as was Dr. Mullins. As a jewel with many faces as it is turned toward the light gives off varying rays of beauty and brilliance, so the life of our great departed leader showed many angles in demonstrating the life in Christ. As a speaker he was in constant demand for theological addresses, when his profundity of thought was inspiring; yet he was also in great demand as an after-dinner speaker, when his scintillating wit delighted popular gatherings. As a conversationalist he could discourse with brilliance upon national and world issues, or enter with genuine interest into a discussion of personal problems. As a companion he brought deep sympathy to friends in sorrow, but in times of joy he had no peer in the delight with which he heard a good joke or story, or the charm with which he told one. He could work with concentration like a steel door shutting out distractions; yet he could play with the zest of a boy out of school. In his study he majored in theology and philosophy, yet he read extensively in history, and kept abreast of his times in ethics, psychology, sociolgy, political economy, and current events. He was not moody, but he knew how to fit his mood to the occasion. There were times when his eyes twinkled with mirth, and there were other times when they flashed like cold steel. His publications include commentaries, treatises in Apologetics and Systematic Theology, study course books in Baptist Beliefs and soul winning, a study in spiritualism, sermons and addresses, and so forth. His unpublished writings include many poems, addresses to graduating classes at the Seminary, and many sermons and miscellaneous addresses.

As an administrator he blended vision with hard work, he was a practical idealist. He frequently would say to his students, "Hitch your wagon to a star, but also hitch your star to a wagon. The man who has vision but no task is a visionary. The man who has a task but no vision is a drudge. But the man who has a vision and a task

worthy of it is a wise builder." His life demonstrated the soundness of his admonition.

It is manifestly impossible in the short time allotted to me this afternoon to discuss all of the elements that entered into the making of this great life. But let us think briefly of his greatness as a scholar, and a leader and a preacher.

There were three factors that contributed to his greatness as a scholar. The first was his native ability. God richly endowed him with a foundation upon which to build. From an honorable ancestry he received the heritage of good blood. He was well-born, of parents who were devout, cultured Christians. He was endowed with a mind that early showed quickness and precision. The mind is the scholar's workshop. Dr. Mullins had an analytical type of mind, with a synthetic instinct. That is to say, he had a remarkable faculty of breaking things up into their component parts, but he also had a determined desire to reconstruct them in a synthetic unity more vital and expressive. As a prism receives a ray of light and divides it into the colors of the spectrum, so his mind analyzed perplexing problems. Then, as the artist uses these fundamental colors in producing his masterpiece, he would work fundamental principles into the solution of his problems.

Added to his ability to analyze and synthesize was his innate faculty of retaining knowledge. His mind seemed to have tentacles stronger than steel, with which he grasped eternal truths.

But that suggests another factor in his greatness as a scholar. It was the rigid discipline with which he cultivated his God-given ability. Many men who are endowed with keen, quick, discerning minds make the tragic mistake of relying upon their native ability to put them through. Mental brilliance enhances the temptation to mental laziness. Dr. Mullins never yielded to any such temptation.

His early experience as a telegraph operator, in which he realized his ambition to become an expert, his study of law, and his later study of logic, theology and philosophy sharpened and developed his mind. One of the finest habits that he formed in disciplining and developing his mind was to analyze and summarize the books that he read, refuting or commending the views set forth. This he would do in discussion with his wife.

Let me pause here to say that one of the most potent factors that contributed to the greatness of Dr. Mullins was the companionship of Mrs. Mullins, whose intellectual affinity, literary appreciation, Christian devotion and unwavering courage brought to his life the buoyant support that he needed in times of depression, the challenging encouragement that he needed in times of difficulty, the restraining hand that he needed in times of agitation, and the intelligent sympathy that he needed all through life. We thank God today for her life and what it has meant to the cause of the Kingdom through her noble husband.

Once more, he was a great scholar because he was a thorough student, devoting himself constantly to research study. During the first ten years of his service as president of the Southern Baptist Theological Seminary he buried himself in philosophy and theology. Then when the administrative duties fell heavily upon him he had a wealth of learning in store ready for use. But even in his busy days he did not neglect his studies. He was an early riser and always when he came to the office in the morning to discharge administrative duties it was after he had spent several hours in diligent study.

He came to every crisis in his life prepared for it. He never spoke or wrote without preparation. God prefers the prepared man for His service. That is the reason we have leaders. The measure of the power of a Christian leader is the measure of his preparation for and submission to the control of the Holy Spirit in the service of

Christ. The reason Dr. Mullins could have his address to the Baptist World Alliance read by our gifted president of the Southern Baptist Convention was that he had prepared it months in advance. If he had waited until the last few weeks to prepare it his illness would have prevented him and the Alliance would not have had his message.

Many years ago he was asked to write a study course book for Baptist young people of America. So seriously did he take his task, so thoroughly did he perform the work that the result was his book in Christian Apologetics that has become famous the world over, the title of which is "Why Is Christianity True?"

That Edgar Young Mullins was a scholar of the first magnitude all who studied under him will agree. That he was a scholar a comparison of his books with books in kindred fields will demonstrate. That he was a scholar other scholars have recognized. One day a candidate for a degree in Harvard University asked the Professor of Philosophy to recommend the best book available in Christian Apologetics. Without a moment's hesitation the professor referred the student to Dr. Mullins' book "Why Is Christianity True?" Many years later that student, a Presbyterian, told Dr. Mullins that every year since he left Harvard he had taught that book to a class of seniors in college. That he was a scholar Christian people the world around agree, as his books have been translated into many foreign languages.

Dr. Mullins was a leader of men and of movements. He led by his prowess as a scholar, moulding the thought of men. But he also led by his strength of character. One day on the golf course Dr. Mullins was asked what he considered the secret of his success. He looked across the fairway, beyond the trees, and on to the distant horizon—his eye seemed to sweep along the path over which light traveled to him from the sun. For a few moments he appeared lost in meditation, into which the question

had plunged him. Then he turned to the task immediately at hand, concentrated both his vision and his attention upon the ball, looked again to the direction flag and drew a line with his eye from it to the ball, and then executed a beautiful drive. The ball shot out in a straight line toward the direction flag and, as it came to a stop a good distance away, Doctor Mullins turned to answer the question. As well as the speaker can remember this is what he said: "If I have gained any success in my work it has been because of my determination to stand on the right side of every question regardless of the cost. And when I have asked God for something I have prayed that he would give it to me if it was right and withhold it from me if it was wrong. And do you know"—now that characteristic twinkle was in his eye—"God has always given me what I asked for, or he has given me something better." Then the questioner thought he saw a parable in what Dr. Mullins did before he undertook to answer the question. In playing golf he got his direction and then drove straight in that line. So in the game of life he asked God for direction and then did his best to stay in line with divine guidance.

His life exhibited the three essentials to integrity of character. The first is keen and clear moral discernment. His analysis of a problem was always to determine the principle of right involved in it. He was never long in doubt about a question, yet he never jumped at decisions. As a rule when a problem was proposed for the first time he would say, "Let me take time to think it through." Very likely he would be ready the next morning to speak positively. His mind would cut through the problem with the keenness of a razor blade until he discovered some basic principle. For him there were two general principles that constituted criteria for moral discernment. One was the sovereign will of God, which he conceived to be an expression of the holy nature of God. God acts righteously because He is righteous, and it is not so hard

to know the will of God as we sometimes think. Doctor Mullins would often say that "a man who is lazy physically will not work, a man who is lazy mentally will not think, and a man who is lazy spiritually will not pray." All who know him will agree that he was not lazy in any of these respects. The desire to live in accordance with the sovereign will of God was for him a passion.

The other basic principle with him was that of the sovereign rights and will of the individual in society. He went upon the assumption that what is right for the group is right for the individual, and vice versa, and so he dealt with people with a high degree of impartiality, sometimes approaching sternness. His faculty of discerning between right and wrong was amazing. Yet it was his simple application in specific problems of those fundamental principles.

The second essential of integrity of character that his life exhibited is loyalty to fact. We might call it truthfulness, or honesty. He was an honest thinker, and by that is meant one who thinks through problems for himself and accepts the conclusion that is supported by fact. Orthodoxy for him was right, upright, or straight thinking, which is the true meaning of the term. Some gauge their orthodoxy by what the majority in a group believe, but not so with him. He gauged his by clear thinking in application of fundamental principles and facts. It was this characteristic that made him a moral and religious leader.

This trait of character also made him a fair and impartial arbiter. Frequently he was called in to settle controversies or difficulties. At once he would begin asking questions to bring to light the facts involved. And once the facts were given to him they were not to be concealed or evaded, but they had to be faced squarely. He kept each problem in the open and dealt with it in a straightforward manner.

The third mark of integrity that his life exhibited is courage of convictions. When he was convinced that he

was right he was not afraid to stand for his conviction, though he should have overwhelming odds against him. He knew that he was right in championing the cause of religious liberty in Rumania, because it was a fundamental principle of the sovereign rights of man. And he was not afraid to proclaim his position to the world. He was equally as firm in a matter that involved an individual. He would try to show his friend the principle involved and then offer to help him on the basis of right.

For Doctor Mullins there were no small matters where honesty was involved. His ideal was to live without guile in private and in public. He abhorred shallowness and insincerity in all forms. He sought to discharge duty with a preparedness and thoroughness that would guarantee against failure. In a marvelous manner he measured up to his ideal. His life was a brilliant demonstration of the righteousness of God applied in the life of man.

It is no wonder that this man of God was called to places of leadership. As President of the Southern Baptist Theological Seminary for twenty-nine years, as President of the Southern Baptist Convention three years, and as President of the Baptist World Alliance five years, his ability and devotion proved that he was chosen of God for unique leadership in his generation. As was said of David so may we well say of E. Y. Mullins, "He served his own generation by the will of God."

Dr. Mullins was a masterful preacher and teacher—interpreter of God to men. His greatness here may be accounted for by three factors. The first was his understanding of God and God's word. He was an indefatigable student of God's word. A glance at a preacher's library will usually reveal much concerning the habits of study and may be an index to the character of the man. In going over Dr. Mullins' library after his death I lingered long over a book that gave marks of having been thoroughly studied. The title of it was "The Sources of

Religious Insight." I wondered if this did not strike his fancy because it fell in line with a longing of his life. He sought the paths that lead to knowledge of God and then walked in those paths. As a preacher and a teacher he tried to indicate those paths to others who would know God. His ambition for the Seminary was that we might be able to point the students to the sources of religious knowledge, and then inspire them to seek to drink at those fountains.

Again he was a masterful preacher because he understood men and their needs. Dr. Broadus used to say that the best way to understand the present is to study history. Dr. Mullins took that statement and applied it to the study of men. He was a keen student of history, but in studying it he sought to know the types of mind that have made history. He was also a close student of psychology. Then he combined his knowledge and ability as a logician with his knowledge of history and psychology and so was able to understand the men of his day. Knowing men he knew how to suit God's message to their needs, as the wise physician knows how to suit his remedy to his patient's need.

We knew him best as a preacher and teacher for his ability to simplify and illustrate great truths. He could preach on the great doctrines of our faith, plumb the depths of profound thinking, trace the world-girdling reach of God's plan of redemption, and then reduce it all to such simple terms that any congregation could understand it.

He added to his power to simplify the equally important art of illustrating truths. He could take a theme that to most preachers is abstract and make it simple and plain with a commonplace illustration. For example, in speaking of the eternity of God he used the illustration of a parade. One man stands on the street and sees it in segments, while another goes to the top of a tall building and takes it all in at one glance. So man sees life in seg-

ments, but God sees past, present and future in one sweeping glance.

SUMMARY.

These traits of character that so readily occur to us do but partially explain the greatness of our beloved leader. He was great as a scholar because of his native ability, his rigid self-discipline, and his thorough research study. He was great as a leader because of his moral discernment, his rugged honesty, and his indomitable courage. He was great as a preacher because of his knowledge of God and God's word, his knowledge of men and their needs, and his ability to simplify and illustrate great truths. But it was his faith in God that welded these fragments of power into the dynamic personality that was E. Y. Mullins. He had faith in God that was child-like in its simplicity, Job-like in its patience, and Paul-like in its perseverence. He served Christ with a faith, a love and a consecration that centralized and vitalized his life. He had faith in the Bible as the inspired word of God, and it spoke to him with authority and fed his soul. He had faith in prayer as the medium of communion with God and of divine guidance, and through it God guided his life in paths of Kingdom leadership. What a great Christian he was! In controversy he had the keenness and readiness of Augustine. In theology he had the broad reach of Calvin and the genius for systematic presentation of Schleiermacher. In preaching and teaching he had the simplicity of Broadus. In administrative affairs he had the balanced judgment of Boyce. Well may we say of Dr. Mullins, in the words of Robert Browning, that he was

"One who did not turn backward, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held we fall to rise, are baffled to fight better,
Sleep to wake—"

The Search for Truth.

By W. Everett Henry, D. D., McMinnville, Oregon.

Pilate's question, "What is truth?" is still being asked. Thousands since his day have asked it far more sincerely and earnestly than did the Roman Procurator, and other thousands are thus repeating it today. And while progress has been made in the discovery of truth, mankind is still but a larger Newton, "like a boy playing on the seashore, and diverting (himself) in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth (lies) all undiscovered before (him)." Yet despite our slow progress in the discovery of truth, it is in the quest for truth that the supreme joys of life are to be found, and it is by the application of discovered truth to life that the enrichment of the race is to be attained.

Briefly, the search for truth involves the total history of the race, and a full discussion of the subject would lead into many by-ways and fill many pages. Yet a presentation in briefer compass of the field, the methods and some of the results of the search for truth, together with bearing of some of these things on Christianity, may prove less burdensome and more profitable.

The Field.

Where shall we go in our search for truth? Is one accessible region just as good as another? Or are there certain facts and principles which, if heeded, will enlarge the profit of our search? While at the present the tangible seems to be disappearing in the intangible, yet, either because of our limited understanding or because of the inherent and eternal nature of things themselves, we must still recognize distinctions in the realm of truth. We speak of material truth and of spiritual truth, and

the terms refer to a distinction which needs to be clearly recognized. However, it may be questioned whether the terms "material" and "spiritual" are as precise as may be desired. In man at least the material and the spiritual are so closely knit together that not even the keenest thought can successfully separate them. And, in fact, if there be a really valid distinction between the material and the spiritual we must admit that verifiable knowledge of the purely spiritual is difficult to attain.

Isn't the distinction in the realm of truth which we wish to make, and must needs make for purposes of accurate thinking, rather that between impersonal and personal truth? Isn't personality the distinguishing factor which we want to bring into the light? True, personality is not easily defined to the satisfaction of all, yet every sane man knows personality. He possesses it within himself and beholds it in others. And when we speak of impersonal truth, truth as to the world region below personality, and personal truth, truth as to the world region of personality, we are using terms that are based upon a real difference and are capable of exact definition in proportion as the idea of personality is clearly delimited.

In the field of the search for truth there are, therefore, two world divisions: the region of matter and of life below personality, and the region of matter and of life characterized by personality. In the first of these regions lies embodied impersonal truth; in the second lies embodied personal truth.

Fluently and with parrot-like persistence it is being said these days that truth is not "fixed or static." One wonders just what is meant by such a statement. Is it meant to declare that oxygen was slowly evolved out of something other than oxygen and is now in the midst of the process of becoming either more perfectly oxygen or something quite different from the gas we have given that name? Does it mean that the law of continuity is but a figment of the scientific imagination, and that the

law of gravity, for example, is liable at any time now to be so changed that we may all float off into space without wings? Are the poisons which have been fatal to human life during the milleniums past to become the confections of the race a few centuries hence? If the universe is in flux, as this oft-repeated statement seems to declare, if it means anything at all, then the "search for truth" can never be other than a hideous nightmare.

Surely if the physical sciences testify to anything concerning truth it is that truth is fixed. The sciences are built upon that conception of truth. If the chemist can discover how an acid behaves itself today under certain conditions, he feels absolutely certain that under the same conditions it will act the same way tomorrow or a thousand years hence. Central in the work of the physical scientist is the conception of the truth he seeks as stable, fixed, and that this truth lies embodied in the world of matter with which he deals. All he has to do is to delve into this world, break up its combinations, separate its elements, note accurately their responses to each other, their reactions to heat, light, pressure, etc., and he will discover the truth he seeks. But he knows perfectly well that the truth he discovers is new only in the sense that it is just now being grasped by human understanding. The truth itself is as old as the matter in which it lies embodied.

As impersonal truth lies embodied in the impersonal world, so personal truth lies embodied in the world of personality. And as the searcher for impersonal truth works in his proper field with the full assurance that truth is there awaiting his discovery, so the seeker after personal truth may pursue his efforts in the region of the personal with full assurance that truth is there and can be ascertained.

But isn't the process here of necessity much more complicated, difficult and uncertain than in the impersonal section of the field? When we think of the varying

conditions through which man has passed during the long eras of history, the marked differences in racial and national physiognomy, psychology, religion, custom, etc., and especially the fact that all feel the burden of imperfection restoring upon them, it is easy to give an affirmative answer to his question. Yet a more careful consideration of the whole matter leads to the conclusion, as we shall see later, that such an answer is hardly justifiable.

The Methods.

The method of the search for truth these days differs much from that of former centuries. A recent writer points out that in the method of medieval science there were three outstanding principles. The first had to do with the starting-point. This "was not observation and the establishment of a fact, but the agreement on some accepted belief." This "accepted belief" may have come from the Bible, or from Aristotle, or from "natural reason." The second principle had to do "with the relation of reason and faith." Thomas Aquinas thus states this relation: "The natural dictates of reason must certainly be quite true: it is impossible to think of their being otherwise. Nor again is it permissible to believe that the tenets of faith are false, being so evidently confirmed by God. Since, therefore, falsehood alone is contrary to truth, it is impossible for the truth of faith to be contrary to principles known to natural reason." The third principle of medieval scientific method was "its dialectical nature." Beginning with certain accepted principles, from them the completed system was deduced, "a great chain of reasoning ultimately dependent upon its axioms."

The vast difference between this method and that of the science of today is evident at a glance, but the change came very slowly through the years. Gradually in the minds of thinkers the authority of the Greeks waned and

here and there one and another dared step forth trustingly on reason and experience. In the fifteenth century Nicholas Cusanus suggested the verification of truth by an appeal to experiment and himself made and recorded a carfeul investigation of a growing plant—"the first biological experiment of modern times." There were few to follow him, however, for a century. But the conflict of authorities was too great to be endured, and during the sixteenth century the paramount problem of thinking minds was how to find a method that would lead to certain knowledge. In Galileo and Francis Bacon the new method took definite shape.

It is hardly true, however, to say that the motive in the search for a new method was the desire for "certain knowledge." It is nearer the truth to say that the desire uppermost in the minds of these eager seekers was for "useful knowledge." They wanted to push out the boundaries of man's empire over nature. Bacon puts the matter thus: "Now the true and lawful goal of the sciences is none other than this: that human life be endowed with new discoveries and powers." And the powers he had in mind were not over men, but over nature for the benefit of men.

The suggestions of Copernicus as to the heavens, somewhat modified in the hands of Galileo and Kepler and empirically verified, greatly revolutionized the conception of the universe in which man lived and brought into vogue the mathematical interpretation of nature. "True philosophy," wrote Galileo, "Expounds nature to us; but she can be understood only by him who has learned the speech and symbols in which she speaks to us. This speech is mathematics, and its symbols are mathematical figures." Descartes, Galileo's contemporary, disgusted with all that the best education that France afforded had given him, except mathematics, turned to "the great book of the world" and sought knowledge in wide experience with men. But the diversity he found

there forced him to distrust custom. Then one day, shut in his room by the wintry cold, he turned away from all beliefs that could not pass the test of reason and the vision came to him that the source of all true science lay in combining the best in geometrical analysis and algebra. Thenceforth he set himself to show that all things in the world could be explained in purely mathematical terms. Newton followed these illustrious thinkers and "finally drew up in complete mathematical form the mechanical view of nature, that first great physical synthesis on which succeeding science has rested, and which has endured unchanged until a present day revolution bids fair to modify it."

In all this work mathematics and experimentation had gone hand in hand, but the medieval ideal of a body of knowledge that could be deductive, universal and infallible still persisted. The end sought was a great logical system which would include all truth. And this system, like geometry, must be founded upon a few definite axioms from which every law of nature would follow deductively. In fact, so intoxicated did men become with the triumph of mathematical physics that they believed that such an inclusive and infallible science would be able soon to exhaust experimentation and have no further need to appeal to experience.

The position which this mathematical interpretation of nature held in the seventeenth century was slowly lost in the eighteenth. Careful observation and experimentation became more and more respectable as over against mathematical physics, and brought to the surface one of the "most perplexing and difficult paradoxes in the history of thought." There was no doubt as to the value of the knowledge obtained. It was admittedly highly profitable. But reflective men were forced to raise the question whether that knowledge was of the world of things as it really is, or simply of the pictures of things as these appear in the mind of man. At some points the

picture perceived by the mind and the real world depicted by physics appeared totally different. Thus the eighteenth century toiled on in erecting a structure of knowledge which, despite its profitable character, seemed ready to crumble away as a mere creation of man's imagination.

In the nineteenth century scientific method became more completely experimental and the chief field of experimentation shifted from the exact sciences, astronomy and physics, to the realm of biology. Study in this field led to the conception of man as a living creature actively engaged in adjusting himself to an environment. In this new conception of man experience became this process of adjustment to environment, and knowledge the definite relation of man to his environment. This eased somewhat the paradox of the eighteenth century, but it still continues a bothersome factor in philosophic thought.

Thus through the toilsome developments of three hundred years we have arrived at the present method of the search for truth. So infatuated are some today with this method that they probably think of experimentation as the ultimate means in man's endeavor to know his world. But history will hardly suffer one to rest in this supposition. Modification of method will doubtless continue as the decades pass, and may prove as revolutionary as any presented by the past centuries.

Just now, however, deduction, profitable as it may have been in former decades, is discounted as a means to the discovery of truth, and induction is recognized as supreme. Today we seek for truth through the study of response to relationship. If we want to know the qualities of a gas we bring it into relationship after relationship and note its response. If we want to know the characteristics of a metal we subject it to a variety of relationships and carefully record and compare its response to the tests. If we want to know the validity of a theory we bring it alongside the facts and pass judgment ac-

cording to its adequacy to harmonize all the facts. The application of this method to man in his individual and social aspects proceeds apace. Net results have not been as satisfactory as in the impersonal realm, and we must briefly summarize the reasons.

It is doubtful if the essentials of personality are yet clearly defined. The old analysis—intellect, sensibility, and will—is no longer acceptable, and yet one wonders whether the modern analysis is any more clear and comprehensive. Under the "physical basis in the organism" Allport lists: (1) Native endowment, with certain capacities and physiologcial and morphological characteristics; (2) Acquisition, or habit systems. The personality with this "physical basis in the organisms" manifests the following "traits"; intelligence, motility, temperament, self-expression, sociality, with various subdivisions under these to a total of more than twenty. It may be that the best results in the search for truth in the personal field wait on a clearer discernment of the essentials of personality.

Methods of personality measurement are important also and are at present in the embryonic state as to both technique and application. Judgment by associates by means of either "systematic questionaire" or "rating" methods is being used and also certain "testing" methods which have been worked out for certain traits. But total achievement is not large nor is it impressively trustworthy. Nor is the development of satisfactory methods in this field and the successful application of them an easy task. Says Allport, "The problem of bringing human emotions, drives, and social attitudes to adequate expression in an artificial test situation is a perplexing but perhaps not an impossible one."

In the search for personal truth the records of the past must have a place. Even though methods of personal measurement were exact and comprehensive it

would be a century or two before they could be of much assistance in unravelling the effects of long continuance in a certain kind of environment or under the influence of certain kinds of teaching. With the passing of the years come cumulative effects which must be recognized. At present these cumulative effects must be discovered from records of the past. And the attempt to make this discovery faces, among others, two very delicate tasks at the outset. (1) There must be a sifting of the records, for not all that stands written as history is true. (2) There needs to be a still further evaluation of authorities, not as to the truth or falsity of statements of fact, but as to ability to report accurately concerning the essentials and traits of personality under certain conditions. As Tycho Brane without a telescope made such accurate astronomical observations that Kepler could from them discover the true shape of the earth's orbit, so, doubtless, men have, without instruments of measurement observed personality in its peculiar workings with sufficient accuracy to lead to great and true conclusions.

Variety of relationship may at first glance seem a serious obstacle in the search for personal truth, and it certainly does make necessary patient and accurate investigation. But in reality variety of relationship is scarcely more of an obstacle in the search for truth than an aid. If it increases somewhat the difficulty of discovering the truth it makes possible a greater degree of certainty with respect to it. The more relationships into which oxygen can be brought the more certain is the chemist that he possesses the truth as to oxygen. So the greater the variety of relationships into which human nature has been and can be brought the larger the opportunity we possess for certainty as to the truth concerning personality.

Nor is it otherwise with the sense of imperfection which all men feel. Analysis of the feeling of imperfec-

tion discloses that it arises not from lack of the essentials of personality, but from lack of development of the possibilities of essential personality. Just as an atom that lacks any of the constituents of an atom of nitrogen is not an atom of nitrogen, whatever else it may be, so a man who lacks any essential elements of personality is not a person. And the wide variations in the development of personalities affords again a wider field for the certification of the truth as to the essentials of personality. Furthermore, with the bare essentials of personality as the *terminus a quo,* if a *terminus ad quam* be demanded that also is supplied in the perfect personality of Christ.

It is evident, then, that while the search for truth in the region of personality has some difficulties peculiarly its own it nevertheless promises ready returns. The field of search is broad, with voluminous records, and covering such variety of relationship as to make possible increasing accuracy and certainty. Personal truth lies embodied in the personal world just as impersonal truth lies embodied in the impersonal world and is discoverable by the same inductive method. Nor are the fundamental assumptions underlying the application of the method in the two fields essentially different. The fundamental assumptions of science in the impersonal field are two: "first, that human senses report accurately the characteristics of the external world and thus enable us to interpret aright the physical universe in which we dwell: second, that there is uniformity of action in nature so that effects always follow causes in accordance with laws which are universal in their application." (Mather, "Science in Search of God," p. 133). In the impersonal field the assumptions are likewise two: first, that man's senses report correctly the personal experiences through which he passes; and, second, that the laws of the personal world are uniform.

The Results

The divinely intended result of the discovery of truth is freedom. "Ye shall know the truth," said Jesus, "and the truth shall make you free." And entrance into freedom is entrance into a larger life.

The enlargement of life brought about through the search for truth in the impersonal field is too long and familiar a story to be retold here. Practically every phase of life has been enriched by it as if by a magic wand. The humble form of the kerosene lamp of fifty years ago has become the dazzling electric light; the slow-moving horse and buggy, the swift automobile or airplane; the poorly printed newspaper, the many-voiced radio. Comfort has been piled upon comfort, luxury on luxury until the almost poor now live a larger life, as far as material things are concerned, than the very rich of fifty to one hundred years ago.

It cannot be said that the search for truth in the personal field has resulted in as marked enlargement of life in the realm of personality, because, as noted above, the search has not up to this time been as successful as in the impersonal field. Yet it can with certainty be asserted that, in proportion as new truth is discovered or known truth is more completely certified and applied, similar results and perhaps still more amazing results will be obtained. For Christian history makes it very evident that if, for example, the personal truth embodied in imperfect and feeble fashion in the godly of the earth and perfectly and with full vigor in Jesus of Nazareth should be universally certified and applied in human conduct, the change would be marvellous and could unequivocally be called an enlargement of life.

But the results of the search for truth go beyond the enlargement of life and make evident some of the qualities of truth itself. It is scarcely more certain that the discovery and application of truth enlarges life than that

truth in itself possesses unity. The truth in one section of the impersonal field cannot be thought of as contradicting the truth in another section of that field. If such contradiction should appear there would be an overwhelming conviction that some mistake had been made somewhere. Nor would that conviction arise from instinct or unsubstantial deductive reasoning. It would have as its basis the experimental records of the centuries. In the personal there may be new factors demanding consideration and a lack of carefully formulated scientific data. Yet here also it is inconceivable that anything will ever be discovered which will impair the entity of truth.

The fact that truth produces an enlargement of life directs attention to another of its inherent qualities. Truth is dynamic in human life. Every additional discovery in the realm of truth adds somewhat more to man's domain. It enlarges the scope and is very likely to increase in some degree the effectiveness of the power he is able to exercise in the personal or impersonal field. But important as are these values of truth they do not tell the whole story. Truth profoundly stirs and quickens the mind of man. It not only makes the intellect to rejoice but sharpens its keenness and increases its activity. Truth also touches man's affections. Frequently it changes more or less radically their direction. It may easily increase or decrease their intensity. It may even completely change their nature. Still further, because the human being is so thoroughly a unit, the dynamic touch of truth on intellect and affections passes on also to man's body and exercises its beneficent effects there.

Christianity and the Search for Truth

As matters stand today it seems at the first glance that the change from the deductive to the inductive method in the search for truth has involved a weakening of the case for Christianity. The Bible has been very roughly

tumbled about and biblical statements are no longer accepted with the finality in all matters which belonged to them in the thirteenth century. The comparative outward unity of Christendom has utterly disappeared in a great confusion of bodies all claiming loyalty to the Christ. Can it be that the argument for Christianity cannot be presented as cogently by the inductive method as by the deductive? Assuredly, present conditions give this question far more than simply an academic interest.

In any satisfactory answer to the question raised one of the elements which must have careful consideration is the fundamental nature of Christianity itself. And since most students of Christian history readily admit that the Christianity of the Middle Ages differed from that of the first century it is necessary to scrutinize carefully the early history of the Christian movement in order to discover its outstanding features at that time. Such examination of the beginnings of the Christian religion reveals that it differed most from the Christianity of the Middle Ages at the point apparently best adapted to support by the inductive process. For if the very essence of Christianity can be discovered in its first century developments, and especially in the New Testament documents, that essence is the inauguration and development of a certain kind of life—a kind of life reached by an adventure of the individual and developed by continual effort on his part. That means, of course, that Christianity is essentially experimental, a matter of experience.

Now is it conceivable that a religious system based upon genuine life experiences can be better supported by deduction than by induction? It is quite true that Christianity has been supported by deductive reasoning, and that that support was unquestionably effective. But that was because the deductive method at that time possessed the field. Historically, the swing from the deduc-

tive to the inductive method was by way of the impersonal field to the personal, hence has come last to the field in which Christianity moves. So it really yet remains to be seen how effectively the inductive method in the search for truth can be applied to the support of the Christian system. That it can be less effective than the deductive method in the light of the basically experiential nature of the Christian life is entirely too difficult to believe. Rather it may confidently be expected that the thorough application of the inductive method to Christianity will both emphatically lay bare again its experimental basis and press its claims as never before upon the attention of thoughtful men. Already the shift to the inductive method is evident in current religious literature and probably marks the most important change in Christian apologetics in centuries.

This expectation of great things from the inductive study of Christianity is still further justified by the vast contribution the Christian religion has made and is still making to the enlargement of life. Jesus declared that he had come that men might have life and that they might have it "abundantly," and the history of the development of genuine Christianity wherever the gospel has been preached shows that the Founder's purpose has been attained. This enlarging and uplifting effect of the Christian movement has always, of course, been most manifest where the gospel has come in contact with backward peoples. The classic example is that of the inhabitants of Tierra del Fuego, whom Charles Darwin said were too little human to respond to anything that might be done for them, but who so responded to the gospel that the great scientist later admitted his error and gladly became a contributor to the missionary society which inaugurated the work among them. But many other scarcely less striking and convincing examples could be cited, and never has the acceptance of the gospel by a back-

ward people failed to bring to them a marked enlargement of life. But this beneficial effect of Christianity passes upward from the backward peoples to those of highest cultural development also. Everywhere the acceptance of the gospel has ever brought a broadening of the scope and a deepening of the currents of life. The eyes of the heart have been enlightened, old things have passed away, all things have become new. The body has been cleansed without and within, the intellect has been aroused to action, and directed into profitable channels, and the affections have been purified and quickened into a dynamic more adequate to the demands of right living.

While, therefore, the argument for Christianity may appear weaker today than in the Middle Ages, and the weakness may be due largely to the shift in scientific method from the deductive to the inductive process of reasoning, yet we find in the essential nature of the religion of Jesus and in the steady contribution it has made through nineteen centuries to the wholesome enlargement of human life under all conditions a firm basis for the conviction that the present situation is only temporary, and that soon inductive reasoning will furnish the Christian faith stronger support than was ever possible by deductive reasoning.

From Variety Towards Uniformity.

W. T. Whitley, M.A., L.L.D., Chelmsford, England.

Rome saw six eminent Christians executed within two centuries. A Jew, a Syrian, a Greek were brought hither to die. Four were Roman citizens, and two were of famous patrician families. The last was also head of the local church, and an emperor from the provinces might well take heed that if he slew such a head every year, another head arose. It were a labor of Hercules to end this hydra.

Those two hundred years saw great changes in the government of the Christian churches. At first there was much local variety, then there was interchange of methods, the dying out of some early features, the development of others, an approach to uniformity. The six martyrs may be studied to understand Historical Episcopacy.

1. Paul the Jew

In the huge city of Rome, under the rule of Nero, there were all sorts of people from every part of the empire, and the continuance of their national cults had to be winked at, provided the worship was only domestic, without the challenge of a temple. Jews were a well-known and unpopular ingredient. Despite their expulsion under Claudius, they had drifted in again, and Aquila with his Roman wife invited their friends to a weekly meeting in their home, the authorities cared nothing what exact sect they were. And if in the household of Aristobulus and Narcissus there were groups of slaves who had weekly meetings, this was nothing strange. No city magistrate would be likely to notice that Asyncritus and Philologus also entertained their friends regularly.

Yet there was some connection between these little gatherings, and a letter had come to them, jointly, from a citizen in the eastern provinces. A few years later he

was brought to the capital under guard, to prosecute his appeal to the emperor against some vague charges made by Jews of Asia and Palestine. Even then, the local groups were so innocuous and quiet that the leading Jews in Rome professed to know nothing about them or their tenets. But within a year or two the situation was transformed by the recklessness of this prisoner. He himself, in a hired house was perpetually "preaching the kingdom" of God; the praetorian guard which furnished his jailers was talking about him; and the local people were stirred to activity, no longer keeping themselves to themselves, but pressing the claims of one Christ. Very little inquiry would show that this hired house was a center of propaganda, to which visitors came, and whence letters went out, to Macedonia and Asia. And cross examination would reveal that this man had been traveling widely for a few years, raising riots in nearly every town he visited, infuriating not only Jews everywhere, but loyal colonists at Philippi. Moreover this was his deliberate plan, for he purposed to go west to Spain. Obviously he was a danger to the public peace, and whatever truth or misunderstanding lay behind the charges that he urged unlawful customs, and obedience to another emperor, one Jesus, it was clear that even perpetual prison or banishment would not silence him; he must be put to death.

The communities with which Paul was in touch were known by different names, and were organized differently. At Jerusalem, like Rome, there were many houses of meeting. These probably attracted Jews from different provinces, just as the old orthodox synagogues did. But they were all in touch, and had a common governing body of seven Elders, while a relative of Jesus, James, was at the head of all. And from Jeruslem they looked around on the little Jewish province of Judea, in many of whose villages and towns there were adherents. To the eye of an

observant Greek, there was one Ecclesia embracing Jews of this Nazarene sect throughout all Judea and Galilee and Samaria; much as there was one nation of Jews throughout the Empire, looking up to one Sanhedrin at Jerusalem headed by one High Priest.

But at the great city of Antioch, the community was mixed, by no means Jewish alone, and the populace had discerned the real link, so as to dub them Christians. They were led by Prophets and Teachers, who at the earliest stage came from Cyprus, Cyrene, Galilee, Cilicia.

Missionaries thence adopted a different method in communities which they organized in Galatia, for there they copied the Jewish method and appointed Elders in every city

A church planted at Ephesus by Priscilla and Aquila, and watered by Paul, was soon managed by men styled by Luke, Elders, and addressed by Paul as Bishops. A circular letter thither and to other neighboring churches in Asia a few years later, speaks not only of itinerants such as apostles, prophets, evangelists, but also of Pastors and Teachers whose duty it was to organize the members for service.

In Macedonia, from the start at Thessalonica there were not only prophets among or visiting the members, but also officers who were over all and admonished them. At Philippi a few years later, there were not only bishops and deacons, but there was one single "true yoke fellow" in a prominent position, perhaps on a small scale comparable with James.

Achaia was the least organized. All adherents there were grouped round Corinth, but Corinth was disorderly both in conduct and in worship, and tending to split into factions. If they had any officers at all, no respect was shown to them.

Paul did his best to link all these together, and to persuade even the Greek churches to look up to Jerusa-

lem; but Luke was not impressed by a church which begged from all others, sent out letters and inspectors, but behaved shabbily to a man who had got into trouble by acting on its advice. Paul adopted the same method of sending out letters, both special and circular, and by sending lieutenants on official rounds. It is noteworthy that the Greek churches did not take kindly to this, and the first experiment in linking the churches was abandoned.

2. Flavius Clement the Roman.

A generation later, the emperor Domitian suddenly arrested his cousin, the ex-consul, Flavius Clemens, tried him for atheism or Judaizing, and executed him, banishing his wife, Flavia Domitilla to an island. It is generally agreed that these eminent Romans were really Christians.

From the imperial standpoint, the danger was neglect of the state religion. Vespasian and Titus had in joint triumph gone to the temple of Jupiter Capitolinus, the ancient shrine of the city, where the father of Flavius Clemens had been murdered. Throughout the provinces, whatever other cults were recognized, the Augustus worship of the Genius of the Emperor was a bond both imperial and religious. For a member of the imperial family to Judaize or to ignore the state religions was impossible. Once the danger was recognized, Domitian struck off the potential head, then investigated the movement.

To the runis of Jeruslem there had returned, not indeed a priesthood to rebuild the temple burned in the sight of his brother Titus, but some relations of this Christ whom his cousin worshipped; when, however he found they were only working farmers, paying their taxes regularly, he dismissed them as not dangerous. "Thus delivered, they ruled the churches, both as witnesses and relatives of the Lord." Such was the sum-

mary of a member of that group, perhaps eighty years later. It not only states clearly that the Jewish Christians retained the hereditary government, but it reveals that instead of the one church of all Palestine, there were now several churches, federated under the family. It suggests that there was no one member who held a central monarchial position; such a member would hardly have escaped the enquiry and the punishment of Domitian.

While the community at Rome was still suffering under the shock, news came to it from Corinth that the church there had replaced some of its officers by others. This caused a letter of expostulation to be sent, urging that an officer should continue during good behavior.

Between Corinth and Rome there were, however, other differences than that of tenure. Corinth had simply Elders, and there is no sign of any differentiation. Rome felt strongly about a glorious and venerable rule handed down; it was impressed with military dicipline, differentiation and subjection; it saw an analogy in the Jewish hierarchy of worship. Then coming to actual precedent, it asserted that the apostles had appointed in country and town, their firstfruits to be bishops and deacons; and that recognizing there would be strife over the name of the bishop's office, they provided a continuance of other approved persons to succeed. Obviously the name "bishops" was somewhat ambiguous, and was interpreted differently.

The letter, like the letters of Paul to both churches, was written, not in Latin but in Greek. Another Greek document was sent out from Rome about the same time, not to Corinth alone, but to foreign cities generally. It was not a letter on church order, but a little book of four prophetic visions seen by a slave, Hermas. It became widely popular, and he followed it up by a much larger book, usually consolidated with the original. With its

doctrine in general we have no concern, but examine it for any light on church order. The seer had more than local vision, he was much impressed with a Holy Church, created before all kings, for whose sake the world was framed; this he beheld in two forms, a venerable lady, expounding with authority, and a tower in building; the most important stones in this, after the apostles, were the bishops and teachers and deacons. When, however, he was thinking of his local church, at Rome, he speaks of Elders, and of Clement, whose duty it was to communicate with foreign cities. This bears out the familiar attribution of the letter sent to Corinth, to Clement of Rome. The name suggests a freedman or a relative of the noble Flavius Clemens. Alongside of him is mentioned Grapte, whose duty was to instruct the widows and orphans, to whom another copy of his little book was to go. As by his own means the visions were to be expounded to all the elect, it follows that Hermes himself was to teach the ordinary members at Rome. Whether he held the office of Teacher, referred to in the next vision, is not quite clear. It is, however, quite clear that to his mind the rulers of the church, occupying the chief seats, were not at peace among themselves, some were case-hardened, some poisoned in their heads. After this it is not surprising that a later Vision showed men seated on a Sympoellion testing by his life and works a prophet on a chair opposite: perhaps Hermes had been called to account by the Elders. The last scene shows him charged by an angel, "Quit you like a man in this ministry; declare to every man the mighty works of the Lord, and thou shall have favour in this ministry." Whatever title he may have borne, we see him among the official staff, occupied in preaching, while still he enjoyed the prophetic gift. Of other officers, we hear of bishops as hospitable folk. Thus the picture of the Roman church at this time includes a ruling committee, some of whose members had specific duties, with no permanant chairman.

While from Rome, Flavia Domitilla was exiled to an island, but Clement was free to send the visions of Hermes broadcast, John was seeing visions in an island and sending a book containing them to seven churches of Asia. He expected the book to be read aloud, and gave his blessing as if to be a regular reader. At each of the churches in Ephesus, Smyrna, Pergamun, Thyatira, Sardis, Philadelphia and Laodicea, there was one man prominent enough to be quite representative of the church, though the title Angel is rather visionary. Ephesus had had to test and reject self-styled Prophets; Thyatira had a prophetess denounced by John: there were, however, genuine Prophets, among whom he himself was numbered. These seven churches were evidently in touch, but there is no allusion to any federal machinery such as held together the cities politically by Asiarchs.

About the same period, there was in this district an Elder, who sent two authoritative notes, one to a church, the other to a member of a church. The latter promises a speedy visit to oppose a man who loved to have preeminence there, had refused to receive traveling evangelists, and declined to recognize the Elder. This distinctly shows a conflict between a local ruler and a man claiming wide influence. Another illustration of district fellowship is seen in a letter from another Elder to Elders throughout Pontus, Galatia, Cappidocia, Asia and Bithynia; this applies to Christ the terms of Shepherd and Bishop in a way suggesting that these terms were familiar for the local officers.

3. Ignatius The Syrian

A score of years later, Ignatius of Antioch was taken as a convict to be executed at Rome. From Smyrna, where he was in touch with Polycarp, he sent back letters to Ephesus, Magnesia and Tralles, whence messengers had come to him, and one forward to Rome; from Troas

he sent back to Philadelphia, Smyrna and Polycarp. The seven were gathered by Polycarp and copies were sent by him to Philippi with a covering letter. There are thus eight documents which throw some light on affairs at Antioch, in Asia, and at Rome.

Near Antioch there is light to be gained from the Didache, rather earlier. The old system of Prophets and Teachers had been supplemented since the days of Barnabas. Itinerant Apostles and Prophets had been imitated, and need had arisen, as at Rome, to test their genuineness; the test was the same, morality and industry. A Prophet might settle down in one place, in which case he was to be supported with food, as priests had been by firstfruits; such a man was the natural leader of worship. Where there was no Prophet, there might still be a Teacher. In the absence of both, Bishops and Deacons were to be appointed, to do similar work, and were to be respected; as much education could not be expected, a brief library was circulated for their use.

Antioch itself illustrated this revised system in fact, with a different nomenclature. Ignatius himself was a settled Prophet, at the head of the church; and he had two bodies of assistants. But his term for himself was Bishop while his two sets of helpers he called Elders and Deacons. Throughout his correspondence he insists on this staff and these names, in a way that suggests it was a novelty established against some resistance. It was conceivable that in time of persecution no single head would be chosen and thrust into danger; but at Troas he received news that a successor to himself had been appointed as Bishop of "the church at Antioch of Syria," and it evidently lifted a weight off his mind: he urged Philadelphia and Smyrna to send messengers to congratulate, adding that the churches nearest were sending Bishops. This should be compared with three letters sent from Smyrna, which speak of "the Church in Syria."

Evidently the Bishop of Antioch was, at least to his own mind, leader of all the Bishops near, in Syria.

Then as to the five churches in Asia. Each had a Bishop, Elders, Deacons, and in each case the Bishop is associated more with the elders than with the deacons. But there are shades of difference. At Magnesia the bishop was young, and the elders were reminded that it was not becoming to presume on his youth; moreover prophets were still a force to be reckoned with. At Philadelphia the bishop was very quiet, not as assertive as Ignatius would have liked; the elders were hardly better, and there was a split; he had been prophetically moved by God to cry out in meeting "Give ye heed to the bishop and the eldership and the deacons;" and this utterance was resented by some. Polycarp again was urged to vindicate his office; and to this office should belong, in the opinion of Ignatius, the presidency at worship, especially, eucharist and baptism and love feast, with the celebration of marriage. This was evidently not the prerogative of the bishops in Asia. So infatuated was Ignatius with the pre-eminence due to the bishop, that he forgot himself once, and when writing to Polycarp, the bishop at Smyrna, he actually repeated his slogan, Give ye heed to the bishop. As for the elders, Ignatius nearly always speaks of the Eldership, as though they acted collectively. Most of the messengers sent from the churches were deacons, one apiece.

Polycarp's letter to Philippi confirms the close association of the bishop with the elders, who join with him as authors. But he gives no hint of any bishop of Philippi, urging the church there to submit to its elders and deacons. And he refers plainly to one elder deposed there for misconduct. The contrast is noteworthy with the condition in Luke's day.

No letters of Ignatius sent to Colosse, Laodicea, Hierapolis, Sardis, Troas, towns actually on his route, or to

Thyatira and Pergamum, in the same district. We are not entitled to assume that the churches in these seven cities had the threefold ministry which Ignatius was pressing so strongly.

And the letter he sent to Rome is exceptionally silent on the point: there is not a word about any officers. He might well shrink from pressing his views on such a church, but the absence of any congratulation on their excellent model suggests that they had not got his model. On the other hand, he does speak of that church as having the presidency in the country of the region of the Romans. Whatever the exact staff of the church it did exert an influence over the surrounding district such as he had exerted over the district around Antioch.

It has been suggested by Canon Streeter with high probability, that the arrival of Ignatius at Rome precipitated a change there. He was a Prophet, and if he, as at Philadelphia, gave out a prophetic voice to heed the Bishop and elders and deacons, that would go far to effect his end. He was about to be a Martyr, a witness, and we have noted the deference paid to such men. It is certain that from this time onwards there was one man at the head of the church in Rome: Irenaeus enumerates six successively; Xystus, Telesphorus, Hyginus, Pius, Anicetus, Soter; only he calls them, not as Ignatius wished, Bishop, but Elder, reproducing the title he knew in Asia, conceivably it was used by them at Rome.

The letter of Irenaeus containing this list, was to urge that diversity be maintained in worship, especially in fasting and the date of Easter. The churches of Asia had a long-standing custom, of celebrating Easter on the full moon after the spring equinox, whatever day of the week it was. Now even before Paul went to Rome, members of Asian churches were there, and it is obvious that they would naturally meet together for worship and would maintain their own customs. This was the case down to

the days of Anicetus, when Polycarp visited him; the question of uniformity was discussed, and Anicetus agreed that it was not necessary. The Asian group at Rome therefore continued Asian customs, although the great majority at Rome had another. The importance of this comes out in the next case.

First however we may note what is to be learned from the account of Polycarp's martyrdom, though this was at Smyrna, not Rome. His crime was a refusal to say, "Caesar is Lord" and to offer incense, reviling the Christ: he refused, having been His servant 86 years. In the popular opinion he was the teacher of Asia, the father of the Christians. So then his long career had in practice made him leader throughout Asia. The province still looked up to one man, as in the days of the Elder who wrote to Gaius, of John who wrote to the seven churches. It was the man that counted, not the city where he happened to live.

4. Justin The Greek

Justin was born in Palestine at Flavia Neapolis, near Shechem, of Greek colonists settled here for two generations. He spent some time in Ephesus, when Jerusalem was for the second time destroyed, and a second Jewish war was raging, i.e., about A. D. 135, twenty years after the death of Ignatius. About 150 years after the birth of Christ, he addressed a long Explanation of Christianity to the emperor Antoninus Pius, pleading that it be tolerated, and pointing out that Christians are not atheists, and are loyal. He speaks of prophecy, but makes no suggestion that it is still to be heard. Then he gives a description of Christian worship. His account of baptism makes no mention of any officer. At weekly worship he mentions a reader, and "Deacons" with apology for the technical title: but all prominence, for prayer, for helping widows, for the eucharist, is given

to one man, of whom the neutral title is used, President. The account is of course generalized, not about one specific place; this shows that there was a fairly uniform method in the churches Justin knew. About 13 years later he was at Rome, where he was scandalized at finding that men were condemned merely for avowing themselves Christians, irrespective of conduct; and he published an appeal to the Senate against such a legal situation. His plea involves description of what Christians really do and believe, but makes no call for any mention of organization.

As he anticipated, he himself was arrested and charged with being a Christian. In his examination by the prefect of Rome, he made the following statement: "I live above one Martinus, at the Timiotinian Bath; and during the whole time (and I am now living in Rome for the second time) I am unaware of any other meeting than his." Now it is rediculous to suppose that all the Christians of Rome met there. Therefore Justin belonged to a small sect which held aloof from all others. He was linked with Ephesus, the leading city of Asia. In the days of Polycarp and Anicetus, a very few years earlier, the Asians in Rome and the main body had agreed to differ as to the day on which Easter should be celebrated: a separation had now taken place. Six others were condemned along with Justin, and the only two whose origin was asked, came from Cappadocia and Iconium. The Roman church was careful in commemorating its martyrs and its officers, but although Justin's writings were always well known, it does not seem that he was ever commemorated before Leo XIII. This supports the views that some Asian Greeks were now out of communion with the main church at Rome, and had organized separately.

Others, however, were still in touch, until a man of a new temper became head, Victor, from Africa. Before

him every head had been a Greek, and fellowship had been possible. Irenaeus expressly says that every Elder down to Soter, who began his rule shortly after Justin's death, sent the eucharist to those who observed the Asian custom. But synods were held in Palestine, Pontus, Gaul, Syria, and there was general agreement to fix Easter on a Lord's day, not at full moon. Isolated churches rapidly fell in, and Victor broke off communion with those who would not agree. For Rome itself, that was not unnatural. But when he ignored all the churches of Asia, Irenaeus expostulated vigorously. Attention was called off by another persecution, but it left a little group of Asians in Rome, with an undoubted apostolic succession, excommunicated by the imperious leader of the main church. How many other groups there were, distinct from the Great Church, we may guess but can hardly prove; we hear of some, and at least one had its own bishop.

5. Hippolytus The Peacemaker

A generation later, the Asian group seems to coalesce, in a blaze of glory. When Victor died, he was succeeded by Zephyrinus. In connection with some opinions of his, it comes out that he was opposed by others. "We becoming aware of his achievements did not give place to him, but refused and withstood him for the sake of the truth. And he hurried headlong into folly, from the fact that all consented to his hypocrisy; we however did not do so." This passage was written by Hippolytus, who evidently felt himself of equal standing, and was associated with others of equal standing. It has been supposed that these were all elders under Zephyrinus; and also that they were bishops of the little towns near Rome, such as Ostia, Porto, Albano, etc., of whom there are today seven in the college of cardinals. The suggestion now made is that Hippolytus was bishop of the group to

which Justin had belonged. The facts given by Hippolytus are as follows:

On the death of Zephyrinus, he was succeeded by Callistus. This man at once repudiated Sabellius, recognizing the force of what Hippolytus urged. But Hippolytus regarded himself as head of the church, while "the imposter established a school in antagonism to the church." Callistus adopted a laxer system of discipline and this won over many persons who had "been rejected by numerous sects; some of them indeed had been by us forcibly ejected from the church." His adherents became very numerous, and whatever the truth about their conduct, they did "attempt to call themselves a Catholic church." They held on after his death—he was bishop only five years—preserving their customs and traditions, offering communion to all. But many had been scattered abroad like wandering sheep.

On these allegations, which are embroidered with a quantity of interesting detail, it is clear that there were many separate congregations of Christians at Rome, divided by varieties both of faith and of dicipline. Also that the congregations of Hippolytus and of Callistus both claimed to be Catholic. Under such circumstances, it is clear that any question of the date of observing Easter ought no longer be a cause of division. Hippolytus certainly did give himself to astronomical calculation, so that Christians should no longer depend on Jews for fixing their calendar. He drew up a table showing a cycle of sixteen years in which he reckoned that every combination of the Lord's Day, the vernal equinox, the full moon, would be exhausted, and the sequence would repeat itself. It would appear that this new departure was quickly accepted by all at Rome, and that thus the old cause of separation was extinguished.

He was a most voluminous writer, producing a chronicle of the world, commentaries on many scriptures, a

book on church customs and rules, a work on Antioch, many pamphlets against heretics, and at length a Refutation of all Heresies. At Rome these gradually dropped out of use, as the Roman Christians began to speak Latin; in the East they were most popular. In the reaction against Christianity, at the death of Alexander Severus, Hippolytus was exiled to Sardinia, along with Pontianus, bishop of the main church. Then at latest there was complete reconciliation, and both died there, on the cessation of persecution their bodies were brought back together and interred separately at home.

By this time the burials had become very important. In early days pious ladies like Lucina, Priscilla, Domitilla, had either bought gardens for tombs, or had persuaded their husbands to allow the ancestral burial plots to be used for their friends and dependents. But the Christian community had outgrown such makeshifts. A "cemetery"—the name was new at Rome—was bought a mile beyond the southern suburbs, just west of the Via Appia as it rose from the Almo brook, and it was put in trust for the church of Zephyrinus, who confided it to the care of Callistus. He excavated in the live rock a fine vault for the future heads of his church, and there Zephyrinus was entombed, and in due course himself and Urban. So when the body of Pontian was brought back, this too was laid to rest here. Other vaults, and galleries around, were available for lesser people. But to lay the bones of Hippolytus in this cemetery at all would be awkward; he was not the head of the church, though he had been a bishop of a church at Rome. The difficulty was solved by another cemetery on the Via Tiburtina, east of the city. Not only was it named after him, but unique honor was paid. A marble statue was erected, showing him seated in a bishop's cathedra, on which was carved both a list of his books, and the Easter cycle which had marked the reconciliation. Two centuries later, a poet who loved

to pray there described how "early in the morning men come to salute Hippolytus: all the youth of the place worship here: they come and go till sundown. Love of religion collects into one dense throng both Latins and foreigners." The statue, re-discovered in 1551, is now safely lodged in the museum of the Lateran.

6. Cornelius The Patrician

All Christians in Rome were thus integrated into one church, with a most compact staff. Phabian in the fourteen years of his episcopate carried out a regular organization, based on the fourteen districts into which the city was divided, seven deacons, seven sub-deacons, forty-two acolytes, with exorcists, readers and janitors numbering fifty-two, besides forty-six elders; and he ordered buildings to be erected in the cemeteries. So great was the power of the church that the emperor Decius decided to put in force the obsolete laws, and he began by executing Phabian, announcing that any successor would at once be executed. The vacancy was not filled as long as the emperor was on the spot, eighteen months, though a memorial tablet at least was placed in the official chamber. The elders managed affairs jointly, and corresponded with their brethren at Carthage as to measures to be adopted in this new turn of events; the letters were actually penned by Novatian. Yet when a successor was chosen, the choice fell on Cornelius, of whom a long account is given by Cyprian. For Novatian was soon ordained by a rival party, and the long correspondence that ensued brings out the principle "that when a bishop is once made and approved by the testimony and judgment of his colleagues and the people, another can by no means be appointed." Hippolytus had ended a schism, and his title of bishop was continued; Novatian inaugurated a schism and his title was disallowed.

Cornelius and nearly all the church had to flee from the city, and he died in exile. Then comes out another important change. His body was brought to Rome, but was not laid to rest in the official chamber, nor even in any Christian cemetery at all; it was interred in the ancestral burial place of the noble Cornelian family. The inscription of his predecessor, which may still be seen, was in Greek, Phabianos Episcopos; for him it was in Latin. The fears of the emperor were justified, a Roman noble had become head of the church at Rome. Domitian had struck at the patrician Christians of his day, effectively; it was now too late, the foreign religion had naturalized itself.

Yet at a distance the importance of this change was not discerned; the East valued learning more than rank. And when in Alexandria the canons of the church were codified, they were felt to carry weight by being ascribed to "the holy patriarch Hippolytus, the first patriarch of the great city of Rome."

While by that time the system had been evolved which held ground unchallenged for centuries, yet earlier stages in the evolution deserve attention. If we neglect the turbulent church at Corinth, Paul knew considerable variety: Prophets and Teachers at Antioch, Elders in Galatia, Bishops and Deacons at Philippi, James and Elders in Palestine. Clement believed in discipline, in continuity, continuity arranged by the apostles; but he did not plead for uniformity: at Rome a board ruled, in Asia there was conflict between an Elder in the province and a head of a local church. Ignatius championed uniformity, with a three-fold staff of Bishops, Elders, Deacons; but this was intended only for a single city congregation, while he did not address himself to provincial reorganization: moreover he did not find his scheme really in force generally, and had to urge it vigorously. Justin shows that Rome had not fully adopted this scheme even later, and that minor

groups held aloof, though in every act of worship there was now one presiding officer. Hippolytus brought about union at Rome. Cornelius found the principle widely recognized that even in that mammoth and polyglot city there could be only one church, one head.

The variety may be viewed otherwise, in the light of Clement's remark that the *name* Bishop was a matter of dispute. It meant at least these things: The seniors in the governing board, as at Philippi in the days of Paul and Ignatius: The head of the governing board, as at Ephesus in the days of Ignatius: The head of each governing board of each congregation in one city, as at Rome in the days of Hippolytus: The head of the governing board of all congregations in one city, as at Rome in the days of Cornelius: The head of all congregations in a city and its dependent area, as at Jeruslem in the days of James (without the title), at Antioch perhaps in the days of Ignatius, at Alexandria when its canons were codified. Historic Episcopacy shows many types at various stages and places.

Book Reviews

I. MISSIONS, PHILOSOPHY AND APOLOGETICS.

Bordon Parker Bowne—His Life and His Philosophy. By Francis John McConnell, One of the Bishops of the Methodist Episcopal Church. New York. 1929. The Abingdon Press. 291 pages. $3.00.

"The book is not a biography in the sense of being a recital of the facts of Dr. Bowne's personal career, but is rather an attempt to trace the unfolding of his thinking through a life that was so lived as to produce the great convictions which have been a stimulus and an inspiration to thousands of Christians, and especially to those favored students who rejoiced in the privilege of association with him as teacher and friend." That Bishop McConnell was of the "favored students" and a great admirer and friend of Bowne would in any case be evident from the pages of the book. It is clear also that it was not his purpose to give a eulogy of his friend, but perhaps we may say to do two things. The first would be to extend the influence of Bowne as a philosopher for the reason that the author evidently thinks that Bowne's personalism is greatly needed and points the way to the truest understanding of life and reality. The Bishop manifests extensive acquaintance with philosophy himself and a truly philosophical insight and judgment. His other aim would be to use this occasion to show up some of the superficiality and "silliness" of much that passes today for wisdom and thinking. Against the background of the work of a real thinker the swaggering intellectualism of our day does look puny and pitiable.

As an interpretation of Bowne as thinker and teacher the work is most admirable. The reviewer is thoroughly committed to the type of philosophy of which Bowne has been the best exponent in this country, and has greatly enjoyed the outline of that teaching here, and more the privilege of getting acquainted with the personality of the great teacher. It must be admitted

that the man does not appear as winsome as one had expected. Possibly the good Bishop feared that he might overdo praise of his friend. What we do see is a rather harsh spirit, too impatient of what he thought to be sham and too quick to decide that he was meeting sham, and a man whose religion was too shy of the mystical element. One gets the feeling also that Christ stood less distinct in Bowne's experience than the God whom Christ revealed, rather overlooking our dependence on that revelation. There are glimpses of a deep experience of religion and of a warm heart of love, but they seem for the most part to be in the background of the man's work and speech.

Least satisfactory is the chapter on Bowne as "Defender of Biblical Research." Both the author and his subject seem to leave much unsaid here and one feels that he has not got to the bottom of the attitude of either of them. Bowne's trial for heresy, well remembered by those of us who are old enough and were interested in such matters, is dealt with somewhat at length by quoting from *The Methodist Review* a "statement of the charges and the essential portions of Bowne's testimony." This reads as if drawn from stenographic records made by some one not thoroughly understanding what was going on. There are obscurities and outright errors which annoy and leave one in doubt. By all means Dr. McConnell should have edited this material or have treated this section in a more congenial manner. As it stands it is difficult to think that Bowne was really trying to make his positons plain to the "Select Number" before whom he was being tried. The author thinks this whole proceeding something of a disgrace to the Methodist Church, and certainly as he presents it here it is no credit to Bowne. Barring this one chapter we have a splendid study of one of the finest influences in American thought.

Royce said that America has produced three philosophers, Edwards, Emerson, James. I have never been able to think James a great philosopher. Browne, in this respect, was far greater, as was Royce, certainly. He will probably rank finally as a great teacher and a noble contributor to philosophy, but not as the author of any definite system.

W. O. Carver.

The Place of Jesus Christ in Modern Christianity. By John Baillie, M.A., D. Litt., Professor of Systematic Theology in Emmanuel College, University of Toronto. New York. 1929. Charles Scribner's Sons. 219 pages. $2.00.

Let the author state his aim:

"My endeavour in these chapters is to restate our Christian conviction about our Lord Jesus Christ in a form which shall avoid the many perplexing difficulties inherent in the traditional presentation of it, while yet losing hold of none of the great insights into spiritual truth which lay embedded within that traditional presentation and were the real secret of its marvellously powerful appeal to the human heart. If I have thus succeeded in making the smallest contribution to the end

> 'That mind and soul, according well,
> May make one music as before,
> But vaster,'

I am more than rewarded."

One who read with delight Dr. Baillie's first volume, "The Roots of Religion in the Human Soul" and hailed a new voice in the theological world; then found confirmation of his judgment in the more elaborate "Interpretation of Religion," published only last year, eagerly took up this newest volume.

The wealth of reading enriching the flow of thought, the keen insights flashing truth, the Scotch mastery of gripping and arresting writing, they are all here.

The outline of "the present perplexity regarding Christology" is fresh in treatment even if bringing nothing new. The "Alternative lines of solution" do not exhaust the possibilities unless one takes them as very general statements and to include wide varieties of "reconstruction."

It is in the third chapter that we strike the trail of the author's leading: "The Christian Fellowship" of love, as between man and man, and man and God. The two chapters on "Christ as Founder" give very vital and real interpretation, but raise already question as to the author's estimate of Jesus. Then "God in Christ" brings us into the midst of that

modern way of interpreting Jesus so as to shift our thought from his person to a new appreciation of God as revealed in him. We are familiar with this from the brilliant and winsome writings of Lyman Abbot, and we know Bushnell of a century ago.

Having made God the Redeemer the author is bound to find the historic interpretatoins of Jesus "unsatisfying" and in a fine chapter on "Atonement" he searches out with skill, not to be sure *"the,"* but *"sane,"* great truths embedded in the "traditional view." This traditional view he outlines and traces historically with almost enough fairness to be convincing and with enough unfairness seriously to prejudice his case. The elements of fundamental righteousness to be vindicated get scant recognition and would not be seen at all by one unfamiliar with the great expositions. In entire consistency with the school of thought—and let us say, of religion—in which this discussion finds place, Atonement is dealt with from the aspect of persuading men to accept it rather than from the standpoint of making God's acceptance of sinful men possible. And by *making this possible* I here mean from the standpoint of his own integrity of character and not at all with any idea of unwillingness or lack of love in God. One wonders if it is not possible to combine the two aspects and do justice to both. Surely we must not fail to get the modern insistence on the entire harmony, in nature and attitude toward man, in the Father and in the Son, in God and in the Savior. Nor would we lose the practical use in theology of the Christian fundamental: "God is love." Love the characteristic quality in God, and God in Christ; these are the proper foci of all our interpretation. Can we not hold this ground and still put genuine meaning in the idea that God must be just while justifying the ungodly?

In the final chapter Dr. Baillie comes to the heart of the whole question of Atonement by and through Jesus Christ. And it is here that he most disappoints and most surprises. Here he deals with the Person of Christ and the Trinity. Yet not boldly and face-forward, but by a sort of flank movement and never with right forward speaking. Out of it we must

gather that the "persons" in the Godhead are just aspects of God in human experience of him—and that word just marks our disagreement.

And what of Christ Jesus? We can find in Dr. Baillie's presentation no personal preexistence and, so far as I can make out, no living, personal Christ to be a real presence today.

Now all this at the end is presented by way not of hard thinking but in a sort of arrest of thought. The problems are too much for our minds—as indeed they are! But is there no room for revelation and no grasp of faith? Paul may have been too daring; but also it may be worth while to try to follow him. And Jesus in his quiet way said of himself all that Paul said, and more. Did Jesus know himself?

W. O. Carver.

The Recovery of Religion. By Dwight Bradley. Doubleday, Doran and Co., Garden City, N. Y. Sept., 1929. 235 pages. Price $2.00.

This is an extremely interesting as well as a supremely pathetic book. It is the sort which often receives much praise for a *pioneering* which it hardly deserves. While there is in the first part much fresh presentation of truth, there is likewise much over-statement and under-statement. There is a finished and clearly expressed delineation of "Science" to the objective and hence the relative, and also the limitation of religion to the subjective, the soul; which realm alone can deal with the absolute. But when the author "clears his ground" he seems to be at complete loss as to what religion is and as to what he wants that religion to do for any except the cultured class.

The thesis of the book is based on the proposition that: "Man reaching toward his best discovers himself to be living in two worlds, the objective and subjective. Facing this situation, he finds himself upon the horns of a critical dilemma" . . . . "Religion and science are not in conflict—they are in complete contrast. There can be no clash—but neither can

there be reconciliation.'' Man in facing his dilemma may decide to become wholly materialist and give his allegiance to the more tangible and usable objective world which has become so clamorous for the full surrender of humanity to its power and appeal, or, on the other hand, he may take the course of the mystic, thus denying the existence of the objective realm, etc. Neither of these is possible since man cannot escape, however, much he tries, from his *two worlds*. What can he do? He must live above both, by the employment of his ''critical, creative reason.'' Naturally, only a small fraction of humanity can do this, but peace and victory lie along that line.

Since ''science'' indeed, is seeking to be an overlord of all the universe, man included, the author does yeoman service in forbidding science *per se* to discuss religion, and in demanding that religion as such cannot know the objective world. But the author takes the whole of scientific *claim* for granted and utterly fails to discriminate religions. He rightly instructs science to confirm itself to its field and to recognize that the subjective world is beyond its province and not subject to its laws or amenable to its methods. He warns religion, likewise, of its limitations, tells it to stay in its own field and work by its peculiar laws and to use its distinctive methods. But man in both fields must use the ''central and creative reason'' to do his work and interpret his findings! One should fain ask when or how did man get this creative reason? By what criterion does this critical, creative reason make its decisions, and render its interpretations in either or both worlds? Surely it is the same man wherever he toils or upon whatsoever he reasons. And this postulated faculty is not something apart from and unrelated to the ''troubled man'' because he finds himself in two worlds!

According to the author, magic and science are closely akin. Magic once sought to supplant religion and largely did so. Science is now seeking to do the same thing, and is largely succeeding. But man is incurably religious and by substitutes for religion he is seeking to keep alive his subjective life and at the same time yield himself to the objective world with great loss both to himself and to religion.

The author's presentation of present day "substitutes for religion" is by far the best part of the book. But when he seeks to "recover" *religion* instead of these substitutes which he has so fascinatingly set forth, he tragically presents *another* substitute, and that, indeed, for a small class of his troubled souls. While there is nothing like the spiritual bankruptcy which the author assumes, yet if there were, he offers nothing to those who are bankrupt. The New Testament he graciously, often patronizingly brushes aside as first century "propaganda" with no historical value, but great religious value! The Jesus of the Gospel is myth, the Spiritual Christ is religious value! His discussion of worship is indeed pathetic—often just a reverence, of a sort, for one's best self! There is a deal of confused thinking at times, mixed with what is generally excellent expression and rhetorical finish. One marvels that a supposedly Christian preacher who can write with such literary charm, and who can so clearly see and so beautifully state the religious dilemmas and problems of a materialistic civilization still has nothing to offer for this solution. John the Baptist gave him just the message that men of this and every age need: Behold the Lamb of God!

F. M. Powell.

Voices of the Age. Edited by J. Presley Pound, with an Introduction by Peter Ainslee. New York and London. 1929. Harper and Brothers. XIV + 222 pages. $2.50.

Here are fifteen sermons in which fifteen of the leading preachers of the present day are at their best for interpreting life and calling men to living under God and with God in Christ.

To be sure, selecting "prophets of the new day," as the advertisement heralds these fifteen, is a matter of judgment and of method. Mr. Pound's method was one to get men who appeal to one class of our modern life, chiefly. He got the votes of a selected group of educators and of students in colleges and universities named for him by teachers in the schools. He selected the twenty-five named by the professors and from these the fifteen holding highest rating in the votes of students.

Selecting prophets by the age to which they prophesy is always a difficult business, if taken seriously. To choose them on the basis of popularity would seem to run head-on into the well established principle that every generation kills its own prophets who must wait for their popularity until later generations can see history's vindications. Yet something must be said for the gains of Christianity when men of truly prophetic insight and courage can ruin much prestige in the midst of their ministry.

No quarrel will be made with Mr. Pound's selections when one looks over the list: and certainly not when one reads the sermons. Almost any reader will miss some of his favorite preachers. Some of us will feel that Europe could furnish more than three in fifteen outstanding "voices" of the present age, or four if we reckon Dr. Niebuhr whom we have imported. But the clusion of Inge, Norwood and Jacks will be universally approved.

It is a volume of remarkably virile and challenging messages. They will stimluate any soul that is sufficiently developed to occupy itself with life. No single volume of greater messages for the time, and more worth while, could probably be found or collected.

W. O. Carver.

The Present Crisis in Religion. By the Rev. W. E. Orchard, D.D. Harper & Bros. 1929. 281 pages. Price $2.50.

This book is wholly different from the general run of books that come out by the hundreds under similar titles. When one sees such a title, one is tempted to lay the book aside or consign it to the flames, where *most* of them belong. But this book is a contribution to vital Christianity and to apologetics of the higher sort. One goes from page to page with increasing eagerness and faces, squarely, with the author the actual, present crisis and enters into the deeps of his Christian experience and abiding faith as he deals with these crises and as he points the way out. One is not, and is not expected to be always in agreement with the author, but no one who loves the Lord Jesus and His church

can take lightly anything the author says in this very remarkable study. In the vast number of books that are coming out under this title or similar ones, this one is utterly unique in that it is neither extremely alarmist nor of the smug complacency variety. But with a clear insight into Christianity, religion in general and present day problems the author has given us a book which every thoughtful Christian ought to read.

F. M. Powell.

Die evangelische Weltmission: Ihre Ziele, Wege und Erfolge; von Johannes Witte, Professor D. Dr. in Berlin, 1928. 51 pages. Mk. 1.50.

Mission oder Propaganda; von Heirich Frick, D. Dr. o. Professor für Systematische Theologie an der Landesuniversitat zu Giessen. 1927. 36 pages, Mk. 1.

Das Christentum im Kreise der weltreligiones: Grundsatzliches uber das Verhaltnis der Fremdreligionen zum Christentum: von Gustav Mensching. 1928. 23 pages, Mk. .75.

Das Christentum im Lichte der Evangelienforschung: von Karl Kundsin Dr. theol., Professor an der universitat, Rega 1929, 49 pages Mk. 1:50.

All four of the above little books, bound in paper, are from the press of Alfred Topelmann, Giessen, Germany. They are all able and timely. The titles suggest rather definitely the contents and aim. In *Mission or Propaganda* we have a scholarly consideration of the questions recently come to the fore, as to the relation of Christianity, the church and culture. There is a vigorous and very unreasoning campaign on in world against Christian propaganda. This has the supporters of Christian missions thinking, and has helped to clarify our ideas and reestablish our convictions. This propaganda against propaganda calls for a new defense of the missionary enterprise, with the result that it must be pushed more vigorously than ever but with some modifications in the methods of approach and in the vocabulary of its advocacy. This work will greatly help any who are studying the subject.

Dr. Witte's work is a remarkably comprehensive little handbook of the motives, methods and results of the missionary en-

terprise. These are examined in the light of the current crisis in the religious history of the world and of the new orientation of Christendom.

Mensching would follow the others with a discussion of the fundamental considerations in studying the relations of the chief religions of the rest of the world with Christianity. All religions are in a crisis today. If Christianity is the solution and can be rightly interpreted mankind will make its greatest advance in religion.

The inaugural address of Karl Kundsin, professor in the University of Riga, takes up the question of the original Christianity, especially in its form and method of advance, showing the progress from the simple society of the followers of Jesus out into universalism of view and function in its relations to Hellenism, and thence into Ecclesiasticism. Special attention is given to the current considerations of ideas of "the brethren," the cultus, the teacher function, the place of Peter, Matthew's part in the early writing, etc. All of this is brought to bear on the right interpretation of the Christian message for mankind.

All these little books are of the series styled, "Aus der Welt der Religion." W. O. Carver.

Christianity and Some Living Religions of the East. By Sidney Cave, Author of "The Doctrine of the Person of Christ." New York. 1929. Charles Scribner's Sons. 221 pages. $2.00.

We have here a comparison of religions with frank claim of such higher interpretaton of life and reality in the Christian view as to make it a "gospel" for all men. With great competence of knowledge and of insight Dr. Cave speaks with a self-evidencing authority. After a general and very genuine presentation of "Christianity and the new Christian Religions" the plan of the book proceeds to compare these religions in their concepts of "the Nature of the Divine," its "manifestations," its relation to "human needs," "the moral ideal and its realization," "the meaning and permanence of life." A brief

closing chapter sums up "The University of the Christian Message."

The work is no ordinary or superficial examination but is searching, scholarly work that is free from all unfairness and special pleading. It brings abreast of the present knowledge and thought the idea which Dr. Kellogg embodied a generation ago in his little volume on "Comparative Religion," which was so truly Christian and scholarly that it has held place up to now.

While some overlapping was inevitable with Dr. Cave's plan of dissussion it is to be regretted that repetitions of the same material occur so often and with so little modification. One point appears no fewer than four times in the book and with only the slightest change in its presentaton. In its field this book must be given first place and it is to be hoped it will find its way into hands, minds and hearts of a vast number of religious students and leaders. W. O. Carver.

Christ in the Universe. By William Riley Halstead. Published by Walter Neale, New York, 1929. 215 pages.

This is the type of book one reads with relish and, when he comes to the end, lays it aside and wonders what the author was trying to say. Certainly he says very little about Christ in the universe or anywhere else. What he does talk about is a Realty, A Somewhat, A Power. What he seeks to do is to guide the mind of the reader away from an overmastering naturalism, and to help him to see that there is reality, reliable and powerful, evident all around us and over us, in history and in the present. And that he does. Much of the Bible is myth to the author, but the myth always carries a vital message, a revelation of some sort. His contention is that while you can very easily throw over the form, whether it be scientific, historical, or what not—of the message, you can't throw over the message quite so easily. His defense of the reality of Pentecost is strong and convincing.

It would be difficult to find a more pleasing style than Dr. Halstead uses. It is fresh, free, rapid and sometimes semi-slang. H. W. TRIBBLE.

The Word of God and the Word of Man. By Karl Barth, D.D. Translated from the German by Douglas Horton. The Pilgrim Press, Boston and Chicago. 327 pages. 1928.

Dr. Barth is Professor at the University of Munster in Westphalia, and is wielding a tremendous influence in Europe. He is called by many the foremost religious thinker on the continent. This book has been selected from his writings to introduce him to the English reading world. It consists of eight addresses in which he treats the following subjects: The Righteousness of God; The Strange New World Within the Bible; Biblical Questions, Insights, and Vistas; The Need and Promise of Christian Preaching; The Problem of Ethics Today; The Word of God and the Task of the Ministry; The Doctrinal Task of the Reformed Churches; and the Christian's Place in Society.

The book is suffused with a type of mysticism that is refreshing and challenging in this day of materialistic thinking. If Germany and Europe are following after this manner of conceiving our relation to God there is promise of a brighter day just ahead. The author gives central and formative significance to the place of the Scriptures and the Holy Spirit in Christian experience and in Theology. His chapter on The Doctrinal Task of the Reformed Churches is a challenge to turn away from controversy and cut a straight path to the essentials of faith in Christ, and to a bold acceptance and proclamation of the full revelation of God in the historic Jesus, his Son.

The author's style is not so attractive as it might be to English readers. He seems a bit too fond of playing upon words. Sometimes his words obscure his meaning, which is always unfortunate. In one or two instances the reader is made to feel that the author has not made a thoroughly scientific study of the Scriptures on the point under discussion.

For example, in speaking of the church, he says, "The Church of the Bible is significantly the tabernacle, the portable tent. The moment it becomes a temple it becomes essentially only an object of attack. One gathers that for the apostles the whole of the Old Testament is summarized in Stephen's apology. Undeniably the central interest of both Testaments is not in the building of the church but in its destruction, which is always threatening and even beginning. In the heavenly Jerusalem of Revelation nothing is more finally significant than the church's complete absence: "And I saw no temple therein." Dr. Barth's conception of the church hardly harmonizes with the language of Jesus in the sixteenth chapter of Matthew or of Paul in the fifth of Ephesians and the first of Colossians and other passages. There is a difference in Bible usage between "church" and "temple." H. W. Tribble.

General Introduction to Ethics. By William Wright, Ph.D., Professor of Philosophy in Dartmouth College. The MacMillan Company, New York. 559 pages. 1929. $3.75.

This book has several very fine features that commend it to students of philosophy and ethics, and the general reading public. One is the clear analysis and organization of the field and the material used. The first part deals with the ethics in its social and moral connotations from the primitive horde and early group morality, through the moral development of the ancient Hebrews, through Hellenistic and Roman ethics, and into Christianity, early, medieval and modern. Part II presents a study of ethics in relation to psychology. Part III is a systematic study of the subject, considering such types as intuitionism, formalism (Kant), utilitarianism, and eudaemonism. Some works on ethics are limited largely to this type of study. The fourth part deals with political and social ethics, considering problems of citizenship, crime and punishment, professional ethics, family life, the position of women, and so on. The last part deals with metaphysics and religion. Such a well defined organization of the material renders the book suitable for use

as a text in courses that may not require the study of the whole field. These segments are complete in themselves, and yet there is coherence and unity in the book as a whole.

Another feature of Dr. Wright's work is the thoroughness with which he has done it. It is not lacking in any essential. Yet he has also condensed and clarified it. He has a positiveness and a soundness that make the reader feel that he has some definite and worth while convictions.

His treatment of the place of ethics in the general field of metaphysics and religion is particularly worth while. It should strike a responsive chord in the vast and growing multitude of readers of philosophy and theology. In the final analysis any durable system of ethics must be rooted in certain postulates that form an essential part of that foundation upon which both philosophy and religion build. And that system of ethics that will prove its worth in satisfying the growing demands of human life must hold up a future of moral growth that will challenge the best that is in man. It will be, as Dr. Wright points out, neither pessimism nor optimism but meliorism—the doctrine that the world is neither perfect nor hopelessly bad; that it is possible by united effort for each generation to leave it improved; that such improvement actually has taken place in history, and will continue in the future, not automatically, but because men concentrate their best efforts to that end.

H. W. Tribble.

Restlessness and Reality. By George A. Miller, One of the Bishops of the Methodist Episcopal Church. New York. 1929. The Abingdon Press. 183 (small) pages. $1.00.

In a series of nineteen essays full of sententious wisdom, keen analysis, striking parable and contagious faith Bishop Miller invites restless souls to tune in on the varied notes of the Infinite. No one can read and fail to feel the heartbeat of a genuine and understanding sympathy with puzzled and questioning souls. At the same time one will feel that here is one who does hear the voice of God. He never seeks to pass

on the messages of that voice at secondhand nor with any external authority. He rather invites you to listen for yourself and gives much and varied suggestion about the instruments and the technique for getting results. It is a good little volume for the time. W. O. CARVER.

Clough, Kingdom Builder in South India. By Herbert Waldo Hines. Philadelphia. 1929, The Judson Press. 168 pages. $1.25 net.

No modern missionary has been the central human factor in more remarkable and thrilling successes than John Everett Clough, who followed the heroic founders and preservers of "the lone star" mission among the Telugus. The whole story is one of the greatly instructive romances of missions. Clough's part in it, and the story of his life experiences by which he was prepared and called of God for the work are told with skill and fascination in this volume. Of course Mrs. Clough's larger volume has a fuller story but it could not be more interesting than this. Barring a few curious slips the style is that of a master at graphic inclusion of much information with a perfectly sustained interest. W. O. CARVER.

II. BIBLICAL LITERATURE.

Das Lukas evangelium. Erklaert von D. Dr. Erick Klostermann, O. Professor in Halle. Zweite, voellig neuerarbeitete Auflage. Verlag von J. C. B. Mohr (Paul Siebeck). 1929. Pages 247. Price M. 9:50, geb. M. 11. In der subscription M. 8.60, geb. 10.10.

It is good to see the thorough revision and second edition of this *Handbook zum Neuen Testament* going on so rapidly. Klostermann has already done Mark and Matthew and now he finishes the synoptic Gospels. Other volumes in the second edition previously published are those by Bauer on John's gospel; Lietzman on Romans, Corinthians, and Galatians; Dibelius on Thessalon-

ians, Philippians, Colossians, Ephesians, Philemon; Lohmeyer on the Apocalypse; Rademacher's *Neutestamentliche Grammatik*, and Bousset's Die Religion des Judentum's im spaethellenistischen Zeitalter.

In these volumes one will get the best that modern German scholars have to offer for the interpretation of the New Testament in condensed form and at a very moderate cost. It will pay any one who can handle his German at all to have this whole series. Dr. Klostermann remains in doubt about Luke's historical accuracy in 2:1-7 in spite of the careful researches of Ramsay and others. But there is full presentation of the data on this and other matters whatever one may think of Dr. Kostermann's conclusions. A. T. Robertson.

Revelation and Inspiration. By Benjamin Breckinridge Warfield. 456 pages. $3.00. 1927. The Oxford Press.

Biblical Doctrines. By Benjamin Breckinridge Warfield. 665 pages. $4.00. 1929. The Oxford Press, New York.

Here are the volumes one and two of a proposed series of ten volumes of Dr. Warfield's contribution to theological thought in America. They consist in the main of articles that were published during his life in various Bible dictionaries, encyclopaedias, and religious magazines. Volume three, to be published soon, will comprise the historic-critical articles on the person and work of Christ. Volume four, five and six will contain articles on historical theology. The seventh and eighth will deal with perfectionism, while the last two will contain miscellaneous articles.

It is a worthy work that is being done by the editorial committee. Dr. Warfield was Professor of Didactic and Polemic Theology in the Theological Seminary of Princeton from 1887 until his death in 1921. He was beyond a doubt one of the greatest theologians of his age. To have so many of his articles brought together in unitary form will prove a genuine service to all students of theology. It may be said that the arrangement of the material is more satisfactory than the usual posthumous work.

Each chapter, or article, is a thorough treatment of the subject with which it deals, clearly thought out from a strictly conservative viewpoint, abundantly supported with expository scripture references, and stated in a literary style that is pleasing. There is not so much repetition and overlapping as might be expected in a work of this sort, though it doesn't have the unity and consecutive development of thought from chapter to chapter that we would look for in material that an author prepares for publication in a book.

The first volume is mainly a defense of the plenary verbal inspiration of the Scriptures. The second contains articles of a more miscellaneous nature, such as Predestination, the Spirit of God in the Old Testament, the Biblical Doctrine of the Trinity, the Biblical Doctrine of Faith, the Prophecies of St. Paul, and others. It is the opinion of the reviewer that these volumes will prove useful as reference works on these doctrines.

H. W. Tribble.

The Authority of the Bible. By C. H. Dodd, M. A., Professor of New Testament Greek and Exegesis at Mansfield College, Oxford. Harper & Brothers, Publishers, New York and London. 310 pages. $3.00. 1929.

This book comes in the series of The Library of Constructive Theology, put out by Harper & Brothers. The others that have been published so far are: The Christian Experience of the Holy Spirit, by H. W. Robinson; The Christian Sacraments, by O. C. Quick; The Christian Experience of Forgiveness, by H. R. Mackintosh. Forthcoming books in the series include The Validity of the Christian Ethic, by F. R. Barry; The Doctrine of God, by W. R. Matthews; and The Person of Christ, by L. W. Grensted.

One of the pivotal points in modern theology is the question of the authority of the Bible. The conservative position has been that the Bible is the product of special supernatural revelation and inspiration and so its messages is to be heeded and faithfully obeyed. It is the criterion in all matters of doctrine,

the sole basis of unity in doctrine, and the means used by the Holy Spirit in bringing about fellowship between man and God. The view at the other extreme puts the Bible on the level of other good books, worth reading but having no unique religious value or authority. It behooves every Christian to think his way through this problem and come to a clear and definite conviction concerning the place of the Bible in his experience.

There are two approaches that are open to the student who is concerned to understand the nature and degree of the authority of the Bible in Christianity. One is to consider it as an objective authority, and the other is to consider it as subjective. The author takes the latter. There are dangers to be guarded against in either path. The former may put undue emphasis upon the form and may lead to what is practically equivalent to worshipping the Book. The latter may go too far in ignoring the form and so may reduce the authority to such a subjective experience as to practically eliminate any basis of agreement in doctrinal thinkng. Professor Dodd seeks to steer a mediating course by granting concessions to each side of the controversy. He quite readily surrenders the historicity of Moses and the Johannine authorship of the Fourth Gospel. But he closes his book with a strong emphasis upon the function of the Bible as the instrument of the Spirit in creating an experience of divine things. He contends that the "Word of God" is not the "last word," but the "seminal word."

H. W. Tribble.

The Master Purpose of Jesus. By John D. Rhoades. **The Judson** Press, Philadelphia. 1929. Pages 244. Price $1.50 net.

Dr. Rhoades has put into this volume his conception of the missionary motive and work of Christ. It is a splendid book for deepening the conviction for mission work today. He follows the course of Christ's earthly life and teaching with passion and power. There is grasp and grip in this interpretation of Christ.

A. T. Robertson.

God's Great Gift: The Holy Spirit. By Francis Asa Wight. The Evangelical Press, Harrisburg, Pa. Pages 129. Price $1.00.

A careful study of the New Testament teaching concerning the work of the Holy Spirit today. It is a practical application of the scripture passages to the individual life.

A. T. Robertson.

Grundlagen paulinischer Theologie (Beitraege zur historischen Theologie 1.) Dr. Ernest Lohmeyer. 1929. J. C. B. Mohr (Paul Siebeck), Tuebingen, Germany. Pages 235. Price M. 15.

Dr. Lohmeyer has endeavored to understand and to interpret the thought of Paul in the light of a century of historical and critical research. This he does in masterly fashion in three parts (Law and Work, Christ and Faith, Church and Apostle). There is already a vast library on the life and teaching of Paul, but Dr. Lohmeyer has done a worth while piece of work and one will be stimulated by it whether he goes all the way with him or not. There are many sides to Paul and Dr. Lohmeyer has given the unified conception of this thought as he sees it.

A. T. Robertson.

The Approach of the Old Testament. By John Edgar McFayden, D.D. George H. Doran Company, New York. 252 pages. $2.00 net.

This Old Testament professor finds time to write a large number of books along with his work in Glasgow. In this volume we have a concise explanation of the purposes of modern Biblical criticism. He shows that this critical approach implies a "factual study of material and its rearrangement."

It is intensely interesting and highly informing. Many false conceptions are cleared up and much new information is given. Whether one agrees with the viewpoint of this learned professor or not he will be able after a careful reading of this book to understand the work of the modern Biblical critic and to appreciate his position.

Kyle M. Yates.

The Measured Times of the Bible. By C. C. Ogilvy Van Lennep. Heath Granton Ltd., 6 Fleet St., London. 368 pages. 17-6.

This brilliant writer has attempted to give us the Bible's own statement of its chronology. By using the actual words of the Scriptures he arrives at the sum of four thousand years to the very hour from the creation of Adam to the birth of Christ.

Whatever one thinks of his conclusions he must be profoundly interested in the development of this theory. There are many thrilling statements and one who is interested in Old Testament Chronology will enjoy this book.

KYLE M. YATES.

The Supplementary Bible. By W. B. Millard, Editor. Buxton-Westerman Co., 21 W. Elm St., Chicago. 610 pages.

Every preacher and teacher should know and use the great poems of the world. Mr. Millard and the associate editors have realized this need and have collected this large book full of the best and most useful quotations from the great literature of the past. One will find a varied assortment of the finest utterances of man. They are arranged and indexed so that it will be easy to find what is sought. There is hardly any subject that is not included in the list and this reviewer believes that the volume will be found extremely valuable to the preacher and public speaker. KYLE M. YATES.

The International Bible Commentary. Edited by C. H. Irwin, D.D. The John C. Winston Co., Philadelphia. 575 pages. $2.50 net.

One volume commentaries on the Bible are appearing quite frequently these days. Some of them are good and some very bad. They represent different schools of thought and are designed for different classes of individuals.

This volume is one that can be safely recommended for our Sunday School teachers and preachers who want a brief com-

ment on each verse of the Bible. It gives just enough to clear up obscure and difficult passages. The tone is reverent and the reader is led to a higher regard for the Scriptures.

A short introduction to each book is given together with sixteen full-page illustrations and seventeen excellent maps of Bible Lands.

It will be found a valuable aid in the understanding and interpretation of the Bible by the minister, the Sunday School teacher, the student and the general reader.

KYLE M. YATES.

III. HOMILETICAL AND HISTORICAL.

Studies in Eusebius. By J. Stevenson. Cambridge University Press. 1929. 145 pages.

This is one of the most interesting and helpful volumes for the student of Church History that one knows. The Author is not only at home with his sources concerning the "Father of Church History", but in a thoroughly interesting way he deals with two distinct periods in Eusebius' life: "His life to the end of the Great Persecution, and his position in the Arian Controversy".

There are six chapters in the book, and a general and a Greek index. The City and Church of Caesarea are treated in the first. Then the Early Life and Environment, and the first works of Eusebius comprise the second. The third chapter deals with the great persecution. Fourth, the Outbreak of the Arian Controversy. Fifth, Nicaea, and sixth "The Attack on the Catholic Leaders".

One receives a new impetus for all study in early Christianity and the pioneering of Eusebius has new attraction and worth as one reads and studies this volume. One does not wonder that this was the "Therlwall Prize Essay for 1927" after going through the pages.

F. M. POWELL.

Beginnings of the Christian Church. By William David Schermerhorn. Abingdon Press, Cincinnati, New York. 1929. 128 pages. Price 75 cents net.

This is one of the volumes of the "Life and Service Series" edited by Henry H. Meyer. The Author is both preacher and teacher and has designed his book for study classes, especially Young People's Societies. It is a little "heavy" for the average group not accustomed to detailed study, and while sympathetic, yet leans generally to the unsympathetic teaching. This is especially seen the references for further study given at the close of each section. If the average young Christian should read many of these references, he would not only get very little history, but also get a perverted view of this important period in the life and history of the church. One believes that this book, under a wise and Christian teacher, can be made very helpful and wholesome, apart from many of the more radical and destructive references. One believes that the Author's conclusions are usually on the side of both history and evangelical Christianity. F. M. Powell.

Sunset Sermons. By William Young Fullerton, D.D. The Judson Press. 268 pages. Price $1.75.

The author so names this volume because the sermons therein "have been selected toward the sunset of a long career to set forth those aspects of the life of the spirit that appeals more in the leisure of the evening than in the pressure of the day." This does not mean, however, that the sermons have lost anything of vigor and freshness and appeal to men in the midst of the battle. "The Magnificent Deliverer," "More Than Conquerors," "Our Cross and Christ's Yoke," "Prayer, A Vital Force," are sermons for the noontide as well as the evening.

The sermons are in three groups,—the first dealing with God in Christian experience, the second with Christian faith, and exposition of the central section of the Epistle to the Romans, the third with godly living. J. B. Weatherspoon.

What We Preach. Judson Press. 275 pages. Price $1.50.

This volume contains twenty sermons by as many representatives of the Baptist ministry. The publishers state that each minister was asked "to select from his work a sermon in which the evangelistic note should be dominant or one which was shaped with a view to deepen the spiritual life of the church." As one would expect, therefore, the book is well worthwhile for its spiritual message, and also as an illustration of the kind of preaching which prevails among the representative pulpits of the Northern Baptist Convention. J. B. WEATHERSPOON.

The Church in History. By Arthur Welford Nagler. Abingdon Press. 1929. 468 pages. Price $3.00.

Here is an "old story newly told." Dr. Nagler has done a superb piece of work. Historians will always—and perhaps *should* always,— differ in their evaluations. But the author believes with the reviewer that there is no more facinating story on earth than that of the Christian Church. One can easily forget differences of judgment and variations of theological expressions, when one finds in a book like this, not only a love for the facts as they are, but also a sympathetic interest in the whole subject.

The lights and shadows of our common history are impartially treated, but illuminated by the unswerving faith of the author in the ultimate triumph of the church. The author knows his sources and has tarried long with them, but he also knows the *Source* of the church and has dwelt intimately with Him.

The author gives separate treatment to great men and movements as a *whole*—does not break them into segments and divisions. It is a refreshing, trustworthy treatment of the most interesting, romantic and divine movement in the world. Its two parts, twenty-four chapters, bibliography and index form a usable, thrilling volume which is worthy of a place in the library of every Christian student. F. M. POWELL.

Pulpit Dramas. By Phillips Endecott Osgood. Harper and Brothers. 1929. 191 pages. Price $1.75.

The author of these dramatizations believes that the occasional use of such sermon substitutes will provoke a revival of interest in the congregation, give occasion for the utilization of young people and lend effectiveness to the pulpit message. He realizes that his method is still in the pioneer and experimental stage and therefore begins his volume with a "prefatory apologium" setting forth his defense. Dramatization is making considerable progress in young people's societies, but many still must be convinced that the pulpit sermon itself should give way for the drama. Christ's use of parables is an argument for illustration rather than dramatization.

There are eleven brief dramas included in the series presenting Belshazzar, John the Baptist, Zaccheus, Caiaphas, etc., along with directions for dramatic production and staging. Directors of young people especially will be glad to have this book. And preachers will find it stimulating to the imagination.

J. B. WEATHERSPOON.

American Idealism. By Luther A. Weigle. Yale University Press. New Haven, Conn. 356 pages. 1928.

This is volume 10 of the fifteen-volume set produced by the Yale University Press under the general title "The Pageant of America," the purpose of which is to vitalize the study of American history by a liberal use of pictures. There are some ten thousand illustrations in the series that have been gleaned from museums, family albums, and every other conceivable hiding place of pictures in Europe and America. They are wisely used and surrounded with text that is of large type and simple, easy style. The result is that the books are attractive to the whole family, from the youngest child who does not yet read, to the parents who want to refresh their minds on certain points but cannot give much time to reading text books.

The volume by Dr. Weigle is particularly interesting to ministers and Christian workers. With well chosen illustrations and vivid description he shows the powerful influence of religious ideals on the thought life of America. The home with growing children in it cannot well afford to be without this book. The whole set might well be placed alongside a good encyclopaedia for its value as a well of information.

H. W. Tribble.

The Diamond Shield. By Samuel Judson Porter, D.D. Sunday School Board S. B. C., Nashville, Tenn. 154 pages. Price $1.50.

Many admirers will welcome this new book from the pen of Dr. Porter. It is a study of Paul's great chapter on Christian Love. One recalls hearing him several years ago give in a single address a most illuminating and stirring analysis of that great chapter, and felt that he had found the mind of Paul.

This volume is an enlargement upon the analysis, beautifully done. It will take its place in many libraries beside Drummond's "The Greatest Thing in the World" and J. D. Jones' "The Greatest of These."

J. B. Weatherspoon.

A History of the Pharaohs, Volume 2. By Arthur Weigall. E. P. Dutton & Company, New York. 424 pages. $6.00 net.

This volume deals with the period from the accession of Amenemhet I of the twelfth dynasty to the death of Thutmose III of the eighteenth dynasty, 2111 to 1441 B. C. It is a significant contribution to the field of Egyptian history and the style is so easy that one finds joy in reading its pages. It is the work of a master who knows his material and who knows how to present the facts in a charming way. We shall look forward to the coming of the third edition with keen anticipation.

Kyle M. Yates.

The Sumerians. By C. L. Woolley. Oxford University Press, New York. 198 pages. $2.50 net.

The region between the Tigris and the Euphrates has been the scene of exploration for many years. Mr. Woolley has headed an expedition from the University of Pennsylvania and now writes some of the results of the work. He shows that abundant evidence has been produced to give us a good idea of the Sumerians who lived about 2,000 years before the beginnings of Egyptian civilization.

He describes Sumerian society giving tablets revealing every phase of daily life. Some light is thrown on Abraham's life. The religious ideas of the people are revealed by a remarkable series of temple structures.

It is a good book for one who is interested in the early life of the people of Abraham's land. KYLE M. YATES.

IV. SOCIAL, EDUCATIONAL, PRACTICAL.

Pray—A Manual on Prayer. By Charles Edward Locke. The Methodist Book Concern. 1929. 186 pages. Price $1.00.

Anything that stimulates vital prayer life in this day of mechanism and prayerlessness is to be welcomed. The writer of this brief manual has succeeded admirably in bringing together a great deal of helpful material intended to promote prayer life and to strengthen faith in the reality and power of prayer. The books abounds in incidents, most of which have the ring of truth, which provide cumulative evidence that God still hears and answers prayer, and that genuine prayer is more than subjective spiritual exercise. The preacher will find much to enrich his sermons and addresses on prayer in the manual. It might well be made the basis of a series of sermons or prayer meeting talks on this neglected subject, the chapter headings alone providing a suggestive and helpful point of departure: "Prayer and a

Personal God," "What is Prayer?" "The World belongs to the People who Pray," "Prayer and Thinking," "Prayer and the Man of Business," "Prayer and Prohibition," "Prayer and the Soul." G. S. DOBBINS.

How Can Local Churches Come Together? A Handbook of Principles and Methods. By Elizabeth R. Hooker. New York. 1928. Committee on Comity and Co-operation, Home Missions Council. Pamphlet, 82 large pages. 25 cents.

This handbook was prepared with great care and at considerable expense, being financed by "a generous friend of the Home Missions Council" whose committee employed, in Miss Hooker, an expert who was fully in sympathy with the objects in view. The result is an extremely valuable guide to such as would proceed to effect local union or in any of the four forms amplified to produce community churches. It is equally valuable for studying this movment even where one may not be concerned to promote the united church.

The author has produced an authoritative book on United Churches.

Besides constructive information in detail for procedure the booklet undertakes to anticipate problems and difficulties and to indicate solutions. There is a section giving summary facts about all the denominations included in the Council and directories of "Denominational Officials" and "Interdenominational Agencies and Officials."

In a *"Foreword"* the Chairman of the Joint Committee on Comity and Co-operation, in his last sentence informs the reader that "The purpose of this pamphlet is not propaganda but information"; a statement which the author frankly contradicts in the first sentence of her *Preface* which follows immediately: "Fewer and better churches—that is the dream, etc." Of course it is propaganda. That is exactly what one would expect. Why not, if an individual or group has an important idea or scheme to offer? There is no use denying it. Miss Hooker also says frankly that what is sought is not combina-

tions of discordant elements, nor absorption of one by another, "not even (anything) of the nature of a business partnership." She, and those associated with her, are aiming at complete "union not merely of organization, but of spirit." With this frank avowal one can study the book freely and praise it by his own standards. One ought to add: by the standards of Jesus Christ.

W. O. CARVER.

The Coming Revival of Religion. By Allyn King Foster. The Judson Press. 146 pages. Price $1.50.

Since 1920 Dr. Foster has been student secretary of the Board of Education of the Northern Baptist Convention. He has visited colleges and universities in every state of the Union, and come into close and sympathetic contact with the modern students religious problems. He has a conviction "that we are on the verge of the greatest revival of interest in personal religion that we have known in a half century." In this volume he writes about it, with the perplexed student in mind.

There are six chapters discussing the need and character of the coming revival, the trouble with the church in the modern situation, the method and heralds of the new day, and, finally, the gospel to be preached. There is a vigorous plea for emphasis upon "the religion of Jesus" rather than upon theological statements concerning His Person in the approach to the modern world. The scientific method should be utilized rather than antagonized. The gospel of redemption should be presented experimentally rather than dogmatically. If the author goes too far in some of his criticisms of the doctrinal and denominational emphasis of the past, as he does here and there, it is due to his enthusiasmm for the spiritual reclamation of modern youth. It is very easy to erect an "either-or" as between doctrine and experience in religion—and unnecessary. Balance is a good word here, and all preachers would do well to consider the vital message of this book.

J. B. WEATHERSPOON.

Honoring the Deaconship. By P. E. Burroughs. The Sunday School Board of the Southern Baptist Convention. 1929. 110 pages Price 60c.

This book is another in the Church Administration series, and is written by the Secretary of this new department of the Baptist Sunday School Board. The writer believes that the diaconate is a high and holy office, and that next to the pastor the deacon occupies a position of greatest responsibility and privilege of any officer in the church. As a matter of fact, however, few churches take the work of the deacon seriously, and there has been much inclination to treat lightly both the office and the officer. It is significant that this book has been provided for the training of deacons, and that it is pitched on a plane intended to dignify the office of deacon and to cause the deacon to desire to magnify his office. It would be an immensely valuable discipline if every pastor in the land would gather his deacons about him and for a series of evenings discuss with them frankly and courageously the ideas set forth in this stimulating book.

G. S. Dobbins.

Evangelism—A Graphic Survey. By Hermon C. Weber. The MacMillan Co. 1929. 208 pages. Price $2.00.

The method of modern graduate research most widely in vogue today is the "statistical method." By this method conclusions are reached largely through the collection of objective data which can be reduced to figures which can in turn be reduced to averages from which are to be deduced conclusions. This method has been widely used in scientific and educational fields, but has seldom been applied to religion. It is therefore with unusual curiosity that one begins the examination of a book which proposes the study of evangelism among American Evangelical churches by means of the statistical method. The author has mastered well the technique of research, and has gathered and analyzed a vast amount of statistical material. He undertakes a survey of evangelistic results among Presby-

terians, Methodists, Congregationalists, Episcopalians, Baptists, and then proposes an estimate of evangelism by showing the effects of war, controversy, panics, prosperity, and the like. This reveals certain "peaks" in evangelism, due to rather well defined influences such as revivals, striking personalities, internationalism, interdenominationalism, and the like. This leads to a description of several types of evangelism—revival evangelism, pulpit evangelism, pastoral evangelism, educational evangelism, personal evangelism. The conclusion reached is that the every-member plan for evangelism has proved, on the whole, the most fruitful, and commends itself by its results as the type of evangelism best adapted for the future. The study proposes to be wholly objective and impersonal, the conclusions reached being based entirely on statistics and not at all influenced by the writer's personal views. The graphs and statistical tables are exceedingly interesting and valuable, and will repay thoughtful study on the part of anyone interested in the causes which operate in evangelistic success and failure.

G. S. Dobbins.

Churches At Work. By Charles Lincoln White, D.D., LL.D. The Judson Press. 1928. 187 pages. Price 75c.

Within recent years interest in the home mission problem in the United States has been intensified, and a "new home missions" has arisen. This new emphasis on home missions is not primarily concerned with home mission boards and home missionaries, but rather with the churches as missionary agencies. The new conception is that the churches, instead of merely giving money to a board for the support of missionaries, shall do this mission work themselves, so organizing their local forces as to evangelize the community including negroes, foreigners, the under-privileged, the destitute. Dr. White has a message of far-reaching importance for the churches on this subject. He shows how the churches are in serious danger of becoming institutionalized, thus losing their missionary and evangelistic spirit. He

points to the growing chasm between church and the masses of working people particularly in the cities, and shows that the churches, if they are to save themselves, must reach the people with the Christian message, whether these people come to the church services or not. He pleads for the larger utilization of men and women, and of the young people of the church, in extension work, and gives many illustrations of the way in which lay workers have been utilized in missionary evangelization and education. This book will stir the heart of any pastor who really wants his church to be a missionary force in his own community, and is rich in practical suggestions. G. S. Dobbins.

Church Work with Young People. By Harry Thomas Stock. The Pilgrim Press. 1929. 236 pages. Price $2.00.

The author of this comprehensive volume has been the Students' and Young People's Secretary of the Congregational Education Society since he left the faculty of Chicago Theological Seminary in 1922. He has given many years of practical study to young people and their problems, and this book is the fruit of his investigations and experiences. He declares that he has no desire to be thought of as belonging to any particular school of educational theory, but that he "believes in freedom, and is convinced that Christianity brings the greater liberty and that education is a process by which youth is enabled to flower into the fulness of personality." He repudiates cut and dried programs, and deals with fundamental elements in a vital program of correlated church school education for young people. He proposes certain objectives in young people's work, and then outlines the organization, the curriculum, the leadership, the program by which these objectives are to be achieved. His discussion of worship, of the financial program, and of the pastor and the young people are especially suggestive and valuable. Pastors, directors of religious education, leaders of young people's societies, superintendents of young people's departments will find this book of very great value, not so much as giving detailed "helps," but as

analyzing with insight and intelligence the problems incident to successful young people's work. The writer has a thoroughly sound educational viewpoint, and deals reverently and acceptably with the Bible and the deeper things of religion.

G. S. Dobbins.

The Quest for Experience in Worship. By Professor Edwin H. Byington. Doubleday, Doran & Company. 211 pages. Price $2.00.

A most interesting and illuminating book. The author, who is Professor of Homiletics and Liturgies at the Gordon College of Theology and Missions, writes of worship out of a rich, first-hand knowledge of the practices of many Christian communions, the result being a book of rare importance to all ministers who would deal intelligently with the problem of public worship.

There are four chapters dealing in a simple and clear fashion with the liturgies of the Eastern, Roman, Lutheran and Anglican churches. Four other chapters deal with the history and characteristics of worship in the non-liturgical churches. A third group of six chapters deals with "Present Tendencies and Possibilities" in worship.

One could quote any number of striking statements such as the following from the Introducton: "Worship must be an experience; but of all expressions it most readily lends itself to mechanical repetition, easily remaining that and nothing more. To become real experience it must recognize the spirit of its day and generation; it must need meet in some way the convictions and aspirations of its own age, and supply its needs." Again, "As we worship, we touch the hem of God's garments. He unconscious of it? Not so, even though a multitude that no man can number is thronging Him. When our worship becomes a real experience to us, it becomes a real experience to God. And the result? Satisfaction to Him and spiritual vitality for us." Of special importance are the chapters on "Worship as an Experience" and "Making Public Worship an Experience for Others." The book is heartily commended to all pastors who are seriously concerned with leading their people in real worship.

J. B. Weatherspoon.

The Church and the Hymn-Writers. By G. Currie Martin. Doubleday, Doran & Co. Price $2.00.

In his preface, the author states his purpose, i. e., to deal with hymns "as illustrative of the various developments of Christian doctrine, and as reflecting the changing emphasis from generation to generation upon certain aspects and presentations of the church's creed." The approach is a good one and the purpose is admirably carried out in well defined steps.

The work is brief, to the point, and interesting, except for an abundance of too scant quotations from certain historical hymns which are certainly unfamiliar to most American readers. However, this fault is found in all such works of such compass, containing as it does only 256 pages.

The final chapter, "Permanent Values," is a fine brief discussion of some of the problems that face us as users of hymns. It is well worth while for us to ponder one statement in this chapter: "Many preachers also announce hymns which contradict the very truths they have been teaching in their services."

R. Inman Johnson.

The Christian Motive and Method in Stewardship. By Henry Burton Trimble. Cokesbury Press. 1929. 227 pages. Price $1.00.

Books on stewardship continue to be published, indicating a deep and permanent interest in this subject. Sometimes it would appear that the subject has been exhausted, so numerous have been the books and so varied the discussion. However, one lays down this book with the feeling that, while it does not cover new ground, it covers all the ground in a fresh and comprehensive way. Dr. Trimble approaches the study of stewardship from the point of view of the whole life. He makes stewardship of wealth central, but surrounds it with the doctrine of the stewardship of personality, of human relationships, of social responsibilities, and of world evangelism. He pleads for the inclusion of stewardship in the church's program of religious education. The teaching of Christian stewardship, he declares, is obviously a functon of religious education, which is

complete if this subject be omitted. He objects to the teaching of stewardship as something incidental and apart, emphasizing the truth that this great doctrine is an integral part of the Christian system, and should be taught as a fundamental subject in any course dealing with Christian life and doctrine. He writes in the conviction that the deepest need of the churches today is that stewardship shall be recognized as an indispensable element in the educational program. Any pastor or teacher seeking a fresh, new treatment along familiar lines of this supremely important subject would do well to adopt this book as a text.

G. S. Dobbins.

Worship Training for Primary Children. By Clara Beers Blashfield. The Methodist Book Concern. 1929. 210 pages. Price $1.00.

This is the most recent text book in the standard course in leadership training outlined and approved by the International Council of Religious Education. It fills a very great need in teacher training. Until recently practically all the emphasis in the leadershp training courses has been on principles and methods of teaching and organization. It is a hopeful sign to discover this emphasis on worship which has been neglected all too long. The book is a happy combination of interpretation and practical suggestion. The writer exhibits unusual insight into the religious nature and needs of children, but is not forgetful of the multitudes of busy, untrained leaders of primary departments who need detailed help in building worship programs and in guiding little children toward attitudes and habits of genuine worship. The author deals with the meaning of worship in child life, leaders of worship, building a program of worship, the atmosphere for worship, the place of music and pictures, the use of scripture and story material, private and public prayer, giving as an act of worship, and the establishing and maintaining of the spirit of worship throughout the week. Every leader of children will eagerly desire this book, and will treasure it for its inspiration and practical helpfulness.

G. S. Dobbins.

V. MISCELLANEOUS.

Eternal Contrasts. By Rev. A. H. C. Morse. The Judson Press. 213 pages. Price $1.50.

The pastor of the First Baptist Church of Denver, Colo., has written a book of interesting sermons on a variety of subjects. It is called a "series of original discourses" although there is no particular connection between the sermons, and they are not startlingly original. But there is an individual and unhampered treatment of subjects often located in evangelical pulpits. A certain vigor and forth-rightness of expression make every sermon readable and stimulating. There is also a fine emphasis on Christian experience in such subjects as "The Heart of Christian Experience"; "Experiment and Experience"; "Contrasts in Christian Experience," and "Maintaining the Easter Level."

J. B. WEATHERSPOON.

Because I Have Not Been There Before. By Oswald Lewis. Duckworth, London. 263 pages. 21 s. net.

This is one of the most unusual travel books of the century. Mr. Lewis spent about fourteen months in Asia and its adjacent islands, Australasia and the islands of the Pacific. The book is made up of the letters which he wrote as he journeyed. We are taken through Bombay, Calcutta, Rangoon, Tanjore, Ceylon, Singapore, Shankhai, Tokyo, Melbourne, Sydney, Samoa, and the islands until we are breathless with excitement. He not only visited these larger cities but went on side trips to hundreds of small places where he mingled with the natives in their festivals and daily life.

Sixty-five photographs taken on the journey add to the interest as well as a good map illustrating his itinerary.

KYLE M. YATES.

Molinoff, or The Count in the Kitchen. By Maurice Bedel. Translated from the French by Lawrence S. Morris. The Viking Press, New York. 252 pages. $2.50. 1929.

It is a good thing to read a book of light humor occasionally. Here is one that is about as harmless as any that may be found in the flood of books that are coming from the press today. It gives a picture of French social and political life and presents a plot that is altogether amusing. The Count in the kitchen is a man of many angles and unusual gifts. He is a Russian noble who finds himself without a country and income, and with no friends of his social level. As a cook he allows himself to be drawn into many strange and funny predicaments. The book tells about them.

H. W. Tribble.

The Handwriting on the Wall. A Chemist's Interpretation. By Arthur D. Little, Ch.D. Little, Brown and Company. 287 pages $2.50. 1928

This is indeed a fascinating book. It reads like a novel, but it has enough scientific data packed into it to make it a text book. However, the aim of the author was not to produce a text book, but a popular plea for the place of chemistry in all branches of business. He proves both historian and prophet, reminding us of what has been accomplished through research study in chemistry (also showing that many failures have been due to the neglect of this great field of science), and forecasting the immediate and distant future in proportion to the laboratory activities of business. Every one who is interested in true scientific and business progress in America will want to read this book. The preacher will find much in it that will interest and broaden him, and very little, if any, that will prove controversial with his theology. Other sciences have made great contributions to the welfare of man, but it is in the realm of chemistry that American business will find the secert of its greatest progress.

H. W. Tribble.

Index to Leading Articles.

Page

ACTS 20:28-30—"THE CHURCH OF GOD."
Commencement Sermon, S. B. T. Seminary, 1929.
By J. Clyde Turner, D.D., Greensboro, N. C. 249

"AND THIS MAN—WHAT?" A Study in Criticism.
By Prof. Jno. Alfred Faulkner, Drew Theological Seminary, Madison, N. J. 304

BAPTISTS OF THE U. S. S. R. AN OUTLINE OF THEIR HISTORY.
By Dr. J. H. Rushbrooke, M. A., General Secretary, Baptist World Alliance 147

DR. MULLINS AS A STUDENT.
By Isla May Mullins 142

EDGAR YOUNG MULLINS.
Memorial Address, Southern Baptist Convention, 1929.
By Harold W. Tribble, Th.D., Professor of Theology..... 412

EDGAR YOUNG MULLINS—LEADER AND BUILDER.
By W. O. Carver 125

ELECTION IN JESUS CHRIST—A STUDY OF EPHESIANS 1:3-4.
By H. J. Flowers, B.D., Pantiles, Chorleywood, Herts, England.. 55

FROM VARIETY TOWARDS UNIFORMITY.
By W. T. Whitley, M.A., L.L.D., Chelmsford, England 437

OUR ADVOCATE AND MEDIATOR.
By Frederic C. Spurr, Hamstead Road Baptist Church, Birmingham, England 163

RELIGION AND ETHICS TODAY.
Lecture Delivered at Wake Forest College, April 23, 1928, with a Few Slight Revisions.
By Cornelius E. Shaible, Professor of Religion and Ethics, Coker College, Hartsville, S. C. 286

RE ORIGIN BAPTIST WORLD ALLIANCE 52

SIX THINGS OF PARAMOUNT IMPORTANCE TO PASTORS.
By I. G. Murray, Th.M., 311 East Holston Ave., Johnson City, Tenn. 263

THE CHRISTIANIZATION OF EGYPT, NORTHUMBRIA, CHINA.
By W. T. Whitley, D.D., Droitwich, Eng. 323

Page

THE FOUNDATION AND SUPERSTRUCTURE OF THE CHURCH OF JESUS CHRIST.
By Charles Harris Nash, D.D., Greensboro, N. C. 388

THE FUTURE OF THE SEMINARY IN THE LIGHT OF ITS PAST.
Inaugural Address of John Richard Sampey, D.D., LL.D., as President of the Southern Baptist Theological Seminary, September 17, 1929 375

THE NOMINATION OF DR. MULLINS FOR THE SEMINARY PRESIDENCY.
By the Managing Editor 301

THE OLD LIFE AND THE NEW—A STUDY OF EPHESIANS IV, 17-24.
By H. J. Flowers, Chorleywood, Herts, England 272

THE RELATION OF THE INDIVIDUAL TO SOCIETY.
Address Delivered at the Opening of the Southern Baptist Theological Seminary, September 19, 1928.
By Charles S. Gardner 3

THE ROBERTSON CODEX.
By John W. Bowman, Professor of New Testament and Church History, North India United Theological College, Saharanpur, India 171

THE SEARCH FOR TRUTH.
By W. Everett Henry, D.D., McMinnville, Oregon 422

THE STRANGE JESUS.
By Prof. J. A. Faulkner, Drew Theological Seminary, Madison, N. J. 197

THE THRICE-BORN OF THE SPIRITUAL KINGDOM OF GOD.
By Charles Harris Nash, D.D., Greensboro, N. C. 27

"VITAL VALUES OF THE CROSS."
By Rev. A. D. Belden, B.D., 11 St. George's Park Ave., Westcliff-on-Sea, Essex, England 329

WHAT AN EDUCATION SHOULD DO FOR US.
By R. C. Granberry, D.D., President of Limestone College 317

Index to Books Reviewed.

Page

Adams, Rev. John, B.D.: The Hebrew Prophets and Their Message for Today 357
Addison, James Thayer: Our Father's Business 238
Agar, Frederick A.: Enlisting Laymen 362
Appleby, Rosalie Mills: Rainbow Gleams 369
Are There too Many Churches in Our Town? 365
Atkins, Gaius Glenn: The Making of the Christian Mind. A Contour of the History of the Church 231
Babson, Roger: Storing Up Triple Reserves 361
Bacon, Gasper G.: The Constitution of the U. S. 80
Baikie, James, D.D., F.R.A.S.: The English Bible and Its Story.... 224
Baillie, John, M.A., D.Litt.: The Interpretation of Religion: An Introductory of Theological Principles 73
Baillie, John, M.A., D. Litt.: The Place of Jesus Christ in Modern Christianity 457
Barnes, Ernest William: Should Such a Faith Offend? 106
Barstow, Robbins Wolcott: Getting Acquainted With God 105
Barth, Karl, D.D.: The Word of God and the Word of Man..... 466
Baynes, Norman H.: Israel Among the Nations 227
Beaven, Albert W.: Fireside Talks for the Family Circle 237
Bedel, Maurice: Molinoff, or the Count in the Kitchen 490
Bell, Bernard Iddings: Beyond Agnosticism. A Book for Tired Mechanists 344
Bergendoff, Conrad, M.A.: Olavus Petri, and the Ecclesiastical Transformation in Sweeden 80
Bernard, Archbishop J. H., D.D.: A Critical and Exegetical Commentary on the Gospel According to St. John 350
Betts, George Herbert: The Beliefs of 700 Ministers 360
Blakiston, F. M.: Jesus As He Was 217
Blashfield, Clara Beers: Worship Training for Primary Children 488
Boorman, W. Ryland: Developing Personality in Boys 211
Bowie, Walter Russell: The Master. A Life of Jesus Christ..... 356
Bradley, Dwight: The Recovery of Religion 459
Brown, F. F.: This Is My Church 358
Buckham, John Wright, D.D.: The Humanity of God. An Interpretation of the Divine Fatherhood 100
Bulcock, H., M.A., B.D.: Religion And Its New Testament Expression 349
Burroughs, P. E.: Honoring the Deaconship 483
Burt, Katherine Newlin: Cock's Feather 118
Burton and Willoughby: A Short Introduction to the Gospels.....217
Buswell, James O., Jr., M.A., D.D.: Problems in the Prayer Life.. 113
Byington, Prof. Edwin H.: The Quest for Experience in Worship 486

Byrne, Don: Brother Saul 225
Cadman, S. Parkes: The Christ of God 213
Campbell, John L., D.D.: The Bible Under Fire 345
Campbell, Dr. R. J.: Vision and Life 236
Carl, Henry M.: Analytic Physical Culture Golf 116
Carter, James, D.D.: The Gospel Message in Great Pictures..... 238
Cave, Sidney: Christianity and Some Living Religions of the East 464
Challenger, C. G., M.A.: The Excellence of Revealed Religion. An Enquiry into the Meaning of Revelation 342
Champion, John B.: More Than Atonement: A Study in Genetic Theology 337
Chevalier, Jacques: Henri Bergson 95
Clapp, John M., and Kane, Edwin A.: How to Talk 363
Clark, Elmer T.: The Psychology of Religious Awakening 206
Conover, Elbert M.: Building the House of God 366
Cooper, David L.: The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity 225
Cooper, Raymond W.: Modern Evangelism 358
Cowan, John F.: New Youth Evangelism 362
Cox, Herbert W.: Epochs Connected with the Second Coming of Christ. Studies in Eschatology 240
Crompton, R. H.: The Synoptic Problem and a New Solution..... 228
Cunningham, Albert Benjamin: Animal Tales of the Rockies..... 241
David, Right Rev. Albert A.: St. Mark 83
Davies, Rev. T. H., M.A.: The Gospel of the Living Jesus 88
Davis, Ozora S.: The Credentials of the Church 112
de Blois, Austen K.: John Bunyan, the Man 75
Dibelius, Von Martin: Handbuch zum Neuen Testament. 12. An die Kolosser, Epheser, an Philemon 89
Diehl, R. W., and Vardon, Tom: Golf Manual 116
Dodd, C. H., M. A.: The Authority of the Bible 471
Dodd, Monroe E.: Concerning the Collection 366
Duncan, George S.: An Introduction to Biblical Archaeology..... 213
Edwards, R. H.; Artman, J. M., and Fisher, Galen: Undergraduates, A Study of Morale in Twenty-three American Colleges and Universities 107
Eggleston, Margaret W.: More Fireside Stories for Girls in Their Teens 117
Eiselen, Frederick C.; Hayes, Doremus A.; Schermerhorn, Wm. D.; Tittle, Ernest F.; Fuller, Leslie E.; Whitchurch, Irl G., and Rall, Harris Franklin (Editor): Christianity Today 91
Eiselen, Frederick Carl: The Abingdon Bible Commentary 355
Elsbree, Wendell, Ph.D.: The Rise of the Missionary Spirit in America. 1790-1815 347
Fahs, Sophia Lyons: Red, Yellow and Black 239
Farmer, Harvey: Walking with God 242
Faunce, W. H.: Facing Life 236
Fife, Robert H.: Young Luther 78
Fiske, Charles: The Confessions of A Puzzled Parson; and Other Pleas for Reality 90

Foster, Allyn King: The Coming Revival of Religion 482
Franck, Harry A.: The Fringe of the Moslem World 232
Fullerton, William Young, D.D.: Sunset Sermons 476
Garrett, Garet: The American Omen 110
Garrison, Winfred Earnest: Catholicism and the American Mind.. 77
Geddes, Leonard, and Thurston, Herbert: The Catholic Church and Confession 92
Gilbert, George Holley: Greek Thought in the New Testament 86
Gillie, R. C., and Reid, James: The Bible for Youth..... 221
Goodchild, Frank M.: God in Everything 109
Goodspeed, Edgar J.: The Formation of the New Testament..... 220
Gordon, Alex R., D.Litt., D.D.: The Prophets of the Old Testament 351
Gore, Bishop; Goudge, H. L., and Guillaume, A.: A New Commentary on Holy Scripture, Including the Apocrypha 84
Gore, The Rt. Rev. Charles, D.D.: The Reconstruction of Belief 216
Gunn, John R.: One Hundred More Three-Minute Sermons..... 239
Hallock, Rev. G. B. F., D.D.: Doran's Minister's Manual, A Study and Pulpit Guide for 1929 111
Hallock, Rev. G. B. F., D.D.: Three Hundred Five-Minute Sermons for Children 106
Halstead, William Riley: Christ in the Universe 465
Hamilton, William Wistar: Wisdom in Soul Winning 364
Harmon, Nolan B., Jr.: Ministerial Ethics and Etiquette 113
Harper, W. A.: Character Building in Colleges 210
Harrison, Norman B.: His Indwelling Presence. Intimate studies in the things of the Spirit 226
Hastings, James, D.D.: The Speaker's Bible 357
Hayne, Coe: Red Men on the Big Horn 369
Herron, Sister Mary Eulalia, Ph.D.: The Sister of Mercy in the United States, 1843-1928 347
High, Stanley: A Waking World: Christianity Among the Non-White Races 68
Hill, Grace Livingston: Crimson Roses 115
Hines, Herbert Waldo: Clough, Kingdom Builder in South India.... 469
Hodgson, Leonard, M. A.: And He Was Made Man. An Introduction to the Study of the Gospels 218
Hooker, Elizabeth R.: How Can Local Churches Come Together? 481
Huck, Albert: Synopse der drei Ersten Evangelien Anhang: Die Johannes parallelen. Von Lic 88
Hurst, George L.: The Literary Background of the New Testament 88
Inge, W. R., C.V.O., D.D., and Goudge, H. L., M.A., D.D.: Hebrews.. 83
Inge, Dean W. R.: Labels and Libels 370
Irwin, C. H., D.D.: The International Bible Commentary 474
Jones, Rufus M.: The Trail of Life in College 371
Judson Press: What We Preach 477
Juergens, Sylvester, S.M., S.T.D.: Newman on the Psychology of Faith in the Individual 101
Kittel, Rudolf: Great Men and Movements In Israel 349

Klostermann, Erick: Das Lukas Evangelium 469
Knight, W. H., A.B., Th.D.: Missions in Principles and Practice.... 346
Kohler, Dr. Kaufmann: The Origins of Synagogue and Church.... 234
Kohler, Dr. K.: Jewish Theology, Systematically and Historically Considered 99
Kolbe, Monsignor, D.D., Litt. D.: A Catholic View of Holism 93
Lake, Rev. K., D.D., Th.D., Litt.D.: The Text of the New Testament 90
Langenskjold, Greta: Baron Paul Nicolay, Christian Statesman and Student Leader in Northern and Slavic Europe 229
Lawrence, Una Roberts: Pioneer Women 233
Leach, William A.: Church Finance 364
Leavell, George W., M.D.,: Some Fruits of the Gospel: Experiences of a Medical Missionary 75
Lee, Mary Virginia: Building the Intermediate Department..... 212
Leh, L. L.: Christianity Reborn 96
Lewis, Oswald: Because I Have Not Been There Before 489
Lilley, A. L.: Sacraments 234
Lineberger, L. O.: Towering Figures Among the Prophets 356
Little, Arthur D., Ch.D.: The Handwriting on the Wall 490
Locke, Charles Edward: Pray—A Manual on Prayer 480
Lofthouse, Prof. W. F., M.A.: Jeremiah and the New Covenant.... 226
Lohmeyer, Dr. Ernest: Grundlagen Paulinischer Theologie 473
Long, Mason: A College Grammar 371
MacKenzie, John G.: Souls in the Making 359
MacWilliam, Rev. John, B.D. (Abd.), B.Litt. (Oxon.): Criticism of the Philosophy of Bergson 341
Marchant, Sir James: Deeds Done For Christ 82
Marchant, Sir James: If I Had Only One Sermon to Preach 108
Martin, G. Currie: The Church and the Hymn-Writers 487
Matthews, Basil: Jerusalem Meeting of the International Missionary Council 70
May, Mark A., and Hartshorne, Hugh: Studies in Deceit..... 207
McConnell, Bishop Francis J., M.E.: Humanism and Christianity.. 105
McConnell, Francis John: Bordon Parker Bowne—His Life and His Philosophy 455
McCord, Judge Leon: I Believe in Man 372
McDaniel, Douglas Scarborough: George White McDaniel 79
McFayden, John Edgar: The Approach of the Old Testament 473
McKechnie, James: Job, Moral Hero, Religious Egoist and Mystic 353
McKinney, A. H.: Human Nature in Christian Work 211
McWilliams, James A.: Cosmology 243
Melville, Lewis, and Hargreaves, Reginald: Great French Short Stories 117
Meyer, F. B.: Prayers for Heart and Home 237
Millard, W. B.: The Supplementary Bible..... 474
Miller, George A.: Restlessness and Reality 468
Montgomery, Helen Barrett: The Story of Jesus, As Told by His Four Friends, Matthew, Mark, Luke, and John 85
Morse, Rev. A. H. C.: Eternal Contrasts 489

Nagler, Arthur Welford: The Church in History 477
Navine, A.; Glover, T. R.; and Sir A. Quiller-Couch: The Cambridge Shorter Bible 352
Newton, Joseph Fort: Altar Stairs. A Little Book of Prayer..... 243
O'Hara, J. W., A.B., D.D.: Signal Fires on the Mountains 348
Oliver, Jno. R.: Victim and Victor 241
Oman, John: The Text of Revelation. A Revised Theory 89
Orchard, Rev. W. E., D.D.: The Present Crisis in Religion..... 462
Osgood, Phillips Endecott: Pulpit Dramas 478
Owen, Ethel and Frank: Coat Tales from the Pockets of the Happy Giant 241
Patton, Cornelius Howard: Foreign Missions Under Fire. Straight Talks with the Critics of Missions 235
Patton, Francis L.: Fundamental Christianity 99
Peake, Arthur S., and Grieve, A. J.: Commentary on the Bible.....219
Pearce, Abigail: The Scriptures in the Making 222
Pollard, Edward B., Ph.D., D.D.: Luther Rice, Pioneer in Missions and Education 229
Pound, J. Presley: Voices of the Age 461
Porter, Samuel Judson, D.D.: The Diamond Shield 479
Price, Ira Maurice, Ph.D., LL.D.: The Dramatic Story of Old Testament History 351
Rall, Harris Franklin, Ph.D., D.D.: The Meaning of God 98
Raven, Chas. E.: Women and the Ministry 240
Rhoades, John D.: The Master Purpose of Jesus 472
Roberts, Elizabeth Madox: Jingling in the Wind 243
Robertson, Alexander: Mussolini and the New Italy, Head of the Italian Government, Duce of the Fascisti 229
Robertson, A. T., A.M., D.D., LL.D., Litt.D.: Paul and the Intellectuals: The Epistle to the Colossians 83
Robinson, Daniel Sommer: An Anthology of Recent Philosophy 338
Robinson, H. Wheeler: The Christian Experience of the Holy Spirit 103
Robinson, Theodore H., M.A., D.D.: The Gospel of Matthew..... 223
Robinson, Willard H., B.D., Ph.D.: The Parables of Jesus in Their Relation to His Ministry 82
Rogers, Clement F., M.A.: The Case For Christianity: An Outline of Popular Apologetics 104
Rudisill, Earl S.: The Intimate Problems of Youth 368
Ruhl, Arthur: The Central Americans. Adventures and Impressions Between Mexico and Panama 346
Savage, G. C., M.D., LL.D., F.A.C.S.: Time-and-Place Harmony of the Gospels 87
Schaff, David S.: Our Fathers Faith and Ours 81
Schleiermacher, Friedrich: The Christian Faith 227
Scott, Ernest Findlay, D.D.: The Gospel and its Tributaries 353
Sellars, Roy Wood, Ph.D.: Religion Coming of Age 94
Shaw, John Mackintosh, M.A., D.D.: Essentials and Non-essentials of the Christian Faith 339

Schermerhorn, William David: Beginnings of the Christian Church 476
Sibley, James L.: Liberia—Old and New: A Study of Its Social and Economic Background With Possibilities of Development.. 70
Sloan, Reverend Harold Paul, D.D.: The Christ of the Ages 111
Smith, B. T. D., M. A.: The Gospel According to St. Matthew..... 221
Smith, Edwin W.: The Golden Stool: Some Aspects of the Conflict of Cultures in Modern Africa 112
Smith, George Adam: The Book of the Twelve Prophets 354
Snowden, Jas. H.: Snowden's Sunday School Lessons for 1929 114
Snowden, James H.: Old Faith and New Knowledge 102
Speakman, Harold: Once at Christmas 242
Speight, Harold E. B.: The Life and Writings of John Bunyan..... 76
Stevenson, J.: Studies in Eusebius 475
Stewart. Frederick W.: A Study of Adolescent Development 367
Stidger, William L., D.D.: The High Faith of Fiction and Drama.. 116
Stirling, John: The Study Bible 83
Stock, Harry Thomas: Church Work with Young People 485
Stockwell, Sara Ward: Stories for all the Year. Every Day Life Stories, Religiously Interpreted 118
Tarbell, Martha, Ph.D.: Tarbell's Teachers' Guide To The International Sunday School Lessons Improved Uniform Course for 1929 109
Townsend, W. J.: Robert Morrison, Pioneer of Missions to China 229
Trimble, Henry Burton: The Christian Motive and Method in Stewardship 487
Van Lennep, C. C. Ogilvy: The Measured Times of the Bible 474
Wallace, Archer: Blazing New Trails 74
Warfield, Benjamin Breckinridge: Revelation and Inspiration. Biblical Doctrines 470
Weber, Hermon C.: Evangelism—A Graphic Survey 483
Weigall, Arthur: A History of the Pharaohs, Volume 2 479
Weigle, Luther A.: American Idealism 478
White, Charles Lincoln, D.D., LL.D.: Churches at Work 484
White, William Allen: Masks in a Pageant 114
Wieman, Henry Nelson: Methods of Private Religious Living..... 205
Wight, Francis Asa: God's Great Gift: The Holy Spirit 473
Wild, Laura H.: The Romance of the English Bible 215
Williams, William A., D.D.: The Evolution of Man Scientifically Disproved in 50 Arguments 98
Windle, Bertram C. A., M.A., M.D., Sc.D., Ph.D., LL.D., F.R.S.: Religions, Past and Present 74
Winton, George B.: Mexico, Past and Present 78
Woods, Right Rev. F. T., D.D., and Moffatt, James, D.D., D.Litt.: Romans 83
Woolley, C. L.: The Sumerians 480
Wright, William, Ph.D.: General Introduction to Ethics 467
Zimand, Savel: Living India 231